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FORTY WITNESSES TO SUCCESS



TALKS
TO YOUNG MEN



CHARLES TOWNSEND

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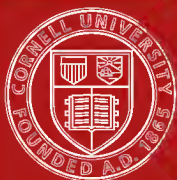
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FORTY WITNESSES TO SUCCESS

TALKS TO YOUNG MEN

BASED UPON SIX HUNDRED ANSWERS IN EVIDENCE OBTAINED FROM FORTY STATESMEN, LAWYERS, MERCHANTS, BANKERS, MANUFACTURERS, JUDGES, SCIENTISTS, AND INSTRUCTORS AS TO THE CAUSES OF SUCCESS OR FAILURE IN LIFE

BY

CHARLES TOWNSEND

NEW YORK

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E. O. JENKINS' SON,
NEW YORK.

TO

My Wife

WHOSE INTEREST IS AN INSPIRATION,
I DEDICATE THESE WORDS.

NOTE.

THE gathering together of many mental rays and drawing them to a focus is no new thing in either the book world or in magazine literature. It seems to be a characteristic of the century's end for people to crave the opinions of many minds, as converged upon some one field of thought.

This mode of literary treatment was certainly not inaugurated by the pulpit, but there is no reason why the pulpit should not fall in line with the idea. A casual conversation with a seminary classmate, Rev. William S. Jerome, not only reminded me of the power that such a method would have with young men, but furnished me with more than one valuable hint for the evolution of the idea.

The four lectures that constitute this little volume are the resultant of such a method as used in my pulpit for four consecutive Sunday evenings. I use the word "resultant" advisedly, for the testimony of the fact that they were each listened to by an average of eight

hundred men, and most of them young men, was a proof to me that this collocation of widely gathered opinions was productive of "a force which was the joint effect of two or more forces,"—and that is what Webster defines a "resultant" to be. I have reason to believe that this resultant force was an inspiration to many hundreds of young men ; and it is with the earnest desire that the scope of that inspiration may be widened, that these four lectures are thrown into this form and given to young men at large.

For years the youth of our communities have honored the ministry by giving careful heed to our special discourses "to young people." It subtracts nothing from the dignity of our office that we should occasionally add to our own words and our own thoughts the carefully expressed opinions of the laity upon the great, burning, vital questions connected with getting on in life.

When bankers, merchants, journalists, lawyers, and scientists consent to become prophets to the young, we need not wonder that multitudes will attend upon their interpretations of life's meanings.

I take this opportunity of thanking the forty eminent leaders in all walks of life whose answers to my questions have made it possible for me to address such cogent and significant arguments to the young men of this generation. To them belong the many verbal and written assurances of thankful appreciation that have been addressed to me.

These lectures were prepared for the use of the lips rather than the use of the press ; for prophecy rather than print. The consequent style needs therefore no further apology, and only the additional confession that they are given to the public just as they were originally delivered, barring the elimination here and there of words and phrases solely adapted to the uses and demands of public speech.

C. T.

WOODLAND CHURCH STUDY,
CLEVELAND, OHIO.

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I.

YOKES IN YOUTH.

It is good for a man that he bear the yoke in his youth.—LAMENTATIONS iii. 27.

YOKES IN YOUTH.

AT the beginning of this course of lectures, it is right and proper that I should make a confession of the exact motives that impelled me to this particular line of investigation and compilation of facts.

Society is filled with a great army of young men, enthusiastic, earnest young men who see life stretching way out before them, who know that they are to have part and lot in the great struggle of existence, who desire to make the most of themselves in the great battle, and are fearful of making mistake; they wish to make no fatal errors of choice; they desire to make no false starts; and so, standing as they do upon the threshold of what they hope will be success, and peering anxiously into the untried and unfathomed future, they long for some word that will be of material assistance to them; some word that will be more than a guess, more than a "perhaps."

Ministers of the Gospel are accustomed to address themselves to this army of young men; these men of God know that no safer guide-posts can be erected than those built and hewed out of Bible timber; and so it is no uncommon thing for the ministry to especially address itself to the young,—and young men in particular.

But I utter no new thought, and make no startling confession when I say that to a large extent ministers are students of books rather than men, of dogmas rather than dollars; they are not to be blamed for this; they have been called, educated, ordained to proclaim the privileges of a higher and celestial citizenship, and the reality of a city which hath foundations whose Maker and Builder is God. I admit that the times have greatly changed,—that the ministry is gradually taking unto itself a new complexion in this regard,—that God's faithful pastors are forging ahead into the front ranks of civic leaders, but the truth still remains that with greater or less verity, there runs a streak of impracticability through the sacerdotal order, and men would rather follow our advice with respect to the

best way of attaining celestial citizenship than of avoiding business assignment.

This is not altogether true, because the type of character that is invariably held up in Christian pulpits is in itself a safeguard in all manners of life ; but I think it goes without saying that the voice of the successful layman is peculiarly pleasant to a young man who wants to know how to succeed. And when I use that word "succeed," I am not going to juggle with it in this course of lectures. I do not propose to undertake the difficult and philosophical task of portraying the success that goes about with rags for raiment, and gets along on two meals a day. Neither will I go over the old ground of demonstrating that a great deal of what the world terms "success" is, after all, the veriest failure. I will presuppose that you have all that in mind, and are familiar with that entire branch of thought.

We will look at things just as we see them, and just as we find them in life. We will admit that when a young man starts out, he wants to reach a goal that ninety-nine men out of a hundred regard as a successful goal.

Time is too precious to spend much of it in

finding the success that may nestle away in mediocrity. Young men want to eventually become leaders; they want to stand in the front ranks; scores and hundreds of the finest men in the world will fail in that; the shaking down of life will distribute them quite a ways away from the very front ranks; it may even drive them into assignment, pigeon-hole them, send them to the rear. This in itself is absolutely no disgrace, and may even have in it the elements of rare virtue; I know a man whose very honesty made him an apparent failure. But in this course of lectures I propose to deal with success, as commonly interpreted; with getting ahead in life; with attaining unto leadership.

And yet I might as well say now, that I am not going to indulge myself or you in any vain recipes for getting rich, or anything like that; I prefer to leave that to gypsies and fortune-tellers. What I shall do will be to simply make a diagnosis of men who have struck the bull's-eye in the target of life. I shall be in the main simply the mouthpiece of a large number of such bull's-eye hitters; if there is to be any eloquence, it will be the eloquence of the story

of their lives; if there is to be any argument, it will be the cold logic of the events of their lives.

In preparation for this, I have taken my lexicons, concordances, commentaries, and homiletic books and for the time being thrown them aside. But I have seized hold of men, and because they were kindly and willing, I have stood them up and read them like books. Their story transcends any novel that could be penned by the hand of man; their history contains truths that are a whole encyclopedia of character.

With this introduction, you will understand the spirit in which I caused to come to me from the hand of the printer, the following document :

“MY DEAR SIR :—For the sake of the young men of our city, many of whom will be influenced by the conclusions which I desire by this means to obtain, I respectfully hope for your kind co-operation in the matter, and ask you to answer all, or such a portion as you choose, of the accompanying questions.

“It is my purpose to speak to young men during the coming winter, and this assistance from you will be the most practical and influential which I could employ. What young men want and need are FACTS,

and not any mere ministerial rhetoric or imagining ; for this reason I turn to you for this help. The conclusions to be drawn from the methods and habits of men who have succeeded, furnish the best advice and instruction to those who are about to enter active life. *I will not use your name in connection with your response, but will consider and treat it as strictly confidential.*

“ Earnestly hoping and trusting that this plan will so appeal to you as to elicit a somewhat free and full response to the questions, I remain,

“ Respectfully yours,

“ CHARLES TOWNSEND,

“ Pastor of the Woodland Ave.
Presbyterian Church.”

And then followed in this document a list of questions designed to open up to view the mainsprings of success ; questions which, if answered, would throw a whole flood of electric light on the triumph of life ; no less than fifteen such questions were incorporated in this circular ; and while not an one could be deemed impertinent, yet each one was deeply personal, and touched right upon the very quick of life. Exactly what these questions were will appear in the on-goings of these lectures.

As soon as this document reached me from

the hands of the printer, I caused to be compiled a long list of the most successful men in the ranks of Cleveland ; men who stood at the very head ; business men, professional men, men in the arts and sciences, men upon the judicial bench ; men, the totality of whose fortunes would mount up into the millions, and the totality of whose brain power would keep apace in like degree.

This list was made up for me with a view to these things solely ; religion, creed, denomination, color, politics were not taken into account for a second. Then to this list were added by me names of equally prominent men in the East, until, when I scanned it at its completion, I saw not only the classifications that I have noted, but I saw added to it prominent journalists, leading statesmen, and learned scientists.

The list being thus complete, there remained nothing for me to do but to address the documents to the men, enclose a stamped envelope for a reply, mail the same, and await events.

You will share with me the great curiosity that I had in the matter ; whether these bright stars in the galaxy of life would condescend to

focus their shining upon the pulpit of the Woodland Avenue Presbyterian Church; whether they would think it worth their while to share with hundreds of young men with life before them the secrets of their success.

I had not long to wait; within twenty-four hours the responses began to come in; then they began to pour in; until, in due time, no less than forty were heaped on my study desk; and since each document contained a grist of fifteen questions, a very slight arithmetic will show you that we enter upon a dissection and an analysis of no less than six hundred affirmations from many of the leaders of society, dealing with the great subject of SUCCESS IN LIFE.

That there were some who paid no attention whatever to the document in question compiled as it was, and for the purpose that it was, and sent as it was, is a commentary from which you may each draw your own conclusions.

Yes, they began to come in, in great numbers; sometimes the sender would accompany the filled-out document with a few extra and suggestive words. One apologized for dictating his replies from a sick-bed to an amanuen-

sis; one thought that some of my "conundrums" were rather hard, but that he would answer them to the best of his ability; another wrote as follows:

"Your plan appeals to me and I hope it will to others. I shall be amply repaid if my answers be the means of helping even one young man to a better life. I believe that the masses can only be reached in just such businesslike ways as this."

Another expressed himself as follows:

"I trust that you will find these many expressions of great value in holding forth to your men the paths of true success and broad influence in business life. I beg to add my early and continued interest in your church, and its success in that part of our own city to which you have been called as pastor."

Another says:

"I have no doubt you are pursuing the right plan to arrive at FACTS."

Indeed, almost every document that came back was found to contain at the end some foot-note expressive of approval at this method of helping young men, and of interest in the outcome of the experiment.

And now that you are in touch and sympathy with my ideas and intentions with respect to this course of four lectures, we will proceed to get down to the foundation of the whole matter, as we are forced to by the nature and character of the replies received, and face the truth which seems to be undeniable, that the writer of Lamentations was right when, hundreds and thousands of years ago, he said :

“IT IS GOOD FOR A MAN THAT HE BEAR
THE YOKE IN HIS YOUTH.”

I do not think that the writer of our text imagined for a moment that the period of youth was the especial period of life for the bearing of yokes. Youth, manhood, old age,—each period has its peculiar burdens. The young may not be able to understand or sympathize with the cares and responsibilities of those more advanced in life, but the passing of each successive year will be a revelation that, no matter what be his circumstances, a man is never free from some kind of a yoke, to the very day of his death.

But the text-idea seems to be this : that the existence of a burden, a yoke, is of peculiar and

intrinsic benefit to a young man. It some way or other has a hand in making him a better kind of an individual.

There are two things connected with the yoke-bearing youth that I propose to deal with ; one is the matter of early environment, the other is the question of early educational privileges.

Take, first, the matter of early environment ; only eight of the forty successful men who have written to me were born in cities ; all the remainder were born in the rural districts ; twenty-two in the country (on farms), and ten in country villages.

Their boyhood was passed largely in the same surroundings ; eighteen continued to live on the farm, three moved from farms into villages, thirteen in all, and the eight in the cities received an addition of only one ; so we see the boyhood of these men was largely passed in the same environment as their childhood ; and when they began their migration into cities, as they did in due time, it was at the average age of sixteen. There seems to me to be a tremendous significance in this overwhelming majority of our successful men who were

born in the country and passing their boyhood in the country. It is entirely fair to assume that this proportion of forty will hold good in four hundred or four thousand.

What, then, are we to make out of it? Surely we cannot say to the young men of the cities: "You have made a great mistake in being born in a city; only the country-born boys succeed in this world; so get out of the city as fast as you can; head out for some farm or cross-roads; settle down there with the vegetables and the cattle and the hay-fields, and in due time you may become great."

No, we cannot say that, because, in the first place, there is no especial inherent virtue in country life; and, second place, if such advice were followed, it would be at too late a period to be of any practical use. For the majority of our successful men did not stay in the country any longer than they were obliged to; they shook the dust of the fields from off their feet about as soon as they could; at the average age of sixteen they became emigrants to the cities.

But the points we can hold up to the young men are these: The thing that gave the coun-

try birth and boyhood their value was the stern discipline that such a life afforded ; I will show you later on what that discipline was like ; how it drove the iron into the boyish souls ; how it cut them like emery, and polished them like a diamond. But the cutting, and the rubbing, and the shaping, and the polishing turned out the men of the age.

The trouble with too many city boys is that they want to skip such preparation and yet become as diamonds ; they want to shine without being polished, and cut without being ground. I have seen enough of young men in cities to know that although there may not exist for them the same kind of hard environment that the life and birth in the country would face up to them, yet there do exist, often, just as real disadvantages to overcome, just as genuine barriers to burn away in a city, as any country boy had to contend with in rural districts.

The coming generation is going to be filled with great and successful men. Perhaps, thirty years from now, it may occur to some pastor to undertake just the same task that I have performed here ; and if he does, I feel sure that when he sits down to look over the returns of

his social census, he will find that a majority of his correspondents were born in cities. I do not believe that country birth is always going to "have the call" upon the achievement of success. But I do believe that from now on to the end of the world successful men will be found to have borne the yoke in their youth in the great majority of instances. Only two men of all the forty who wrote to me confessed that their parents were well-to-do, and that they had no youth-yoke to bear.

Yes, the city boy may have and does have his own peculiar deficiencies to overcome, and the overcoming of which is going to make a man of him. It would even be a bad thing to remove them from him or to have them removed except as the boy himself succeeds in getting them out of the way.

I often think of the story Abraham Lincoln used to tell of his own boyhood; how one day he and his brother were plowing corn down on a Kentucky farm, Abraham driving the horse, and his brother holding the plow. The horse was a very lazy horse, but suddenly he took it into his head to rush across the field at such a speed that young Abraham, long-legged

as he was, could hardly keep up. When they reached the other side of the field, Abraham found an enormous chin fly on the horse, and in the kindness of his heart knocked it off; his brother asked him the reason for his knocking it off: "To save him from suffering," replied the young Lincoln. "Why," said his brother, "that was the only thing that made him go."

It is so with young men, whether they are born and raised in the country or in the city; they need something that galls in order to get them up to their best speed; and no matter at what age of life a young fellow finds himself, he ought to be putting forth his very best efforts.

The time for young men to "go" is when they are young. Abraham Lincoln said that the thing that saved this country was the coming forward of the young men to her rescue. I think of Napoleon Bonaparte appointed General-in-Chief of the army of Italy before he was twenty-seven years of age; of Isaac Newton making his greatest discovery when he was twenty-three; of George Washington, supporting himself by surveying, amid the greatest physical hardships, at the age of sixteen; of

Abraham Lincoln, managing a ferry across the Ohio, at the mouth of Anderson Creek, when he was but sixteen years old, and receiving six dollars a month for it. The difficulties of any young man's environment need never be as insurmountable barriers to his success, as we will see the further we go.

At first sight, we would say that the chief disadvantage to birth in the country, especially thirty or forty years ago, would be found in the matter of exceedingly limited educational advantages, barriers which do not exist to-day with respect to boys who are city-born. It is therefore with a great degree of interest that we turn to an examination of the life-story of forty successful men, to see what was their experience in this respect. Nothing seems more prophetic of future failure than to see a boy yoked up to the disadvantage of a deficient early education. And as I examine the confessions of my forty correspondents, the whole question of education, its scope and value, will be revealed; we will hear what these men have had to say concerning its quality, calibre, and its bearing on the matter of success.

We naturally go back, first, to their earliest

advantages or disadvantages; their privileges, or lack of them, in boyhood days.

Only six speak of their early advantages as being good; many refer to them as being very limited, and the great majority give us a picture of exactly how limited they were.

Almost all of them started out with the restricted privileges of the common or district school of thirty or forty years ago. We people of to-day, quite often, when we want to have a good time, not infrequently arrange travesties of the old-fashioned school of that period; and on the tickets of admission, we spell the word "skule" and pronounce it "skewl"; and we dress the performers up in the antiquated costumes of our father; and we rig up as good an imitation as we can of the old-fashioned pedagogue, and instruct him how to act in the ways of old; and we arm him with a birch rod—the like of which our children to-day never see; and then we invite our friends to come and make merry.

Our travesty is harmless and often genuinely mirthful; but be it known, that with three or four exceptions, that type of school was the

intellectual nursing-place of our forty great men ; they have told me so.

“I think that there are few schools in the country now,” says one man, “but what are far better than the schools of my boyhood period.” One of the foremost business men of Cleveland told me in his letter that as a boy he “never ciphered beyond the rule of three.” Another one gives us a picture of himself as for four years he walked a distance of two and a half miles to obtain the meagre advantages of his district school. I sometimes think of that as I pass along our streets and see the troops of children skipping merrily along over the short distance between their homes and their schools.

It seemed to me, as I thought upon these things, and then thought upon the quality and calibre of the men to whom I addressed myself, that not only was their youth marked by a probable deprivation of fine intellectual advantages, but that in some way they must have made up for that loss in later years ; because education counts heavy in all success, and since they succeeded something must have been done ; the breach must have been filled in some way.

And so I addressed to them all, this question: *If deprived in your youth of proper and adequate educational advantages ; by what means did you subsequently make up for this deprivation ?*

That I was not far wrong in my assumption, is shown by the fact that only three out of forty confessed to no lack of early advantage. One of those three gave as a reason for this, that he had been blessed with an educated father who gave him a part of his own enthusiasm for study ; while another of the three says: " I was so taught to use my time by my parents, that I cannot say that I ever lacked for an advantage."

Parents, fathers, mothers, it is true that our schools to-day are magnificent ; that our public school system is the glory of our age ; that in the main they are managed by competent, skillful, and consecrated men and women as teachers,—but yet I ask you: Does this justify us in taking our own hands off the brain-lever of our children, and turning entirely over to comparative strangers the whole burden of the intellectual care and stimulus of our children ? No ; surely not ; we should follow their course ;

keep posted in what they are doing ; see that they are reaping as much as possible of the great advantages of their schools ; not that we can or should keep abreast of them, for while we are applying our old-fashioned learning to the maintenance of the family and the preservation of fortune, they, the children of our loins, the but so recent graduates of our nurseries, are going way ahead of us in the modern and "new-fangled" ways of calculation and study, so that when we sometimes sit down with them to confidently help them out in an arithmetical puzzle, or algebraic labyrinth, we find that we and our children are a little group on the modern Tower of Babel, each failing to understand the language of the other, or the ways of the other's methods. The days of Rollo and Grimke are forever past ; and yet it is not so much the question of the "how-ness," as the "what-for-edness." Not so much methods as results ; and education is for results, after all ; it is not so much how to demonstrate a theorem or solve a tangled equation, as "HOW WILL YOU USE IN LIFE YOUR TRAINED BRAIN" ; and right here the parents of to-day can follow in the wake of

the two men from whom I quote ; teach your children how to use their time, and give them a part of your own enthusiasm.

With this slight digression, I come back to the main thought : how did our thirty-seven men subsequently make up for the lack of advantage in their youth ; and I think every one of us finds an appeal here, for a great and practical question in every life is how to make up, how to make up for what we have lost.

And we are confronted at once with the more or less hearty confession of six men, that, in their opinion, they have never succeeded in quite catching up ; there may be undue modesty in this, and doubtless, if you knew who they were, you would say that these six men unduly depreciate themselves, for no one would be in suspicion of such a fact, if they themselves did not say so. But I am inclined to think that not a man out of the entire forty would think that he had entirely made up for early disadvantages ; yet they have all done so magnificently in the matter, after all, that we are interested in knowing what the plan of their lives was, in this regard.

An ex-leader in the House of Representa-

tives, who is at present one of the foremost lawyers in the East, although eighty-four years old, says: "I have read instructive books at every leisure half-hour during all my days." Many of the men speak upon this point; "reading"; "reading in spare hours"; "careful study in evenings and on holidays"; "reading the very best books; taking advantage of spare time"; "by years of special and technical study and reading."

One man said: "I read up first along the line which gave me the best knowledge of the business I was in." Another made up by "close observation and care to associate with those better educated than myself." Young men, what a wealth of suggestion there is in this thought! If a fellow wants to make up, if he wants to catch up, he had better make his associates to be among minds and manners that are a grade higher than his own; to CATCH UP, you must REACH HIGH; a fellow can never get higher by simply stepping along on a dead level; he is constrained to reach hold of something a peg higher, better than he is, *and than pull*; some of your associates are no better than you are; some of

them are not as good as you are; the point is, they will not help you any. A better man than you will make you a better man. I tell you, with your life ahead of you, it's worth your while to let some of your companions go!—they may object for a bit, and may make it hard for you; but the great rule of success is to make the most of yourself; the great secret of success is to get unyoked from what is going to pull you down. If you are climbing a mountain, and your foot gets entangled in a creeper, you reach down into your pocket, pull out your jackknife, and cut it off. That's often what a fellow has to do with his companions, if he wants to rise higher. "It is well for a young man to keep himself honorably in the eyes of the public."

It is said that "the first step the Devil takes in seeking to compass a young man's destruction, is to give him a fool for a companion."

How many such companion-fools there are in the world! How they boast themselves in knowledge of the world, of "straight-tips," of "places about town," of "things to see"!

But their knowledge is a net spread for feet that ought to go in better directions.

Many a young man thinks that a good ideal is some fellow who makes a boast of Sabbath-breaking, or of being fast ; who thinks scepticism is smart, and profanity a big accomplishment. I wonder why some young fellows think that they add to their bigness by making themselves as much like devils as possible.

It is recorded that Lord Brooke was so proud of his friendship with Sir Philip Sydney that he chose for his own epitaph the words : " Here lies the body of Sir Philip Sydney's friend." I wish we could all make our friendship to be worth something like that to our associates.

Another man of the forty made up by "using common-sense with a purpose to succeed." And an honored judge on the bench, whose decisions command universal respect, and whose learning is broadly admitted, not feeling quite sure that he has fully made up, says that he is still studying law, and mental and moral science. Yet I have conversed with "sweet girl graduates" who gravely talked to me about their education being "finished."

I note with a degree of interest, that out of our forty men, only eight have taken a full

college course, and three others followed college courses in part; of these three, one was forced to leave by reason of financial problems, but the other two adduced no reasons; and since they adduce none, we are forced to see visions (though we are not old men) of the wave of exuberant human nature, then, as now, rising in prankish billows, and breaking over the jagged rocks of some old pedagogues, who, resenting the same, rose up in wrath, as pedagogues have a way of doing, and listening eagerly for farewells, as too exuberant youth have a way of sometimes uttering them. In other words, perhaps they were suspended. Be all this as it may, seventy-five per cent. of our forty men are not college men.

I have no desire or intention to enter into a discussion here concerning the relation of a college education to success. All things being equal, every young man ought to go to college, stay at college, get the most he can out of college, leave his airs and nonsense behind him at college, and come forth into the world and be a man.

But I said, "all things being equal." To thousands of ambitious young men all things

are not equal ; they can no more go to college than they can take thought and add to their stature. What of them ? Is the lack of a college education going to narrow the scope of their future possibilities ? I am led to think of the seventy-five per cent. of my correspondents who are leaders in the world to-day, but who never entered colleges as students. But that is to-day, to-day linked with the past ;—how about the future ? A recent writer has well spoken upon this point : “ No college on earth ever made a business man ; the knowledge acquired in college has fitted thousands of men for professional success, but it has also unfitted thousands of others for a practical business career.” *

I say to young men, go to college if you can ; but if you cannot, do not think for a second that you will fail for lack of it. You must not lie awake nights over this. The more we see and hear about colleges these days, the more may we imagine that a fellow's manhood will not suffer overmuch by a deprivation of a strict college course. The record for the past month is as follows :

* Edward Bok in the *Cosmopolitan*.

At Tuft's College in Medford, Mass., rooms were "stacked," e. g., their contents were heaped together in a pile on the centre of the floor, and any and all things of value ruined by having water and oil poured over them, causing damage to the extent of hundreds of dollars. At Princeton, a student was pounded to death with blows given by boxing gloves. At New Haven, a prize fight was given under the auspices of certain Yale students. Recently, Harvard students gave an ovation to Corbett, the champion pugilist of the world. At Cornell, one colored woman was poisoned to death by the fumes of chlorine gas, and several students nearly killed by the same agent, in the providing of the requisite amount of college humor.

A prominent business man writes: "I have had associated with me both kinds of young men, collegiate and non-collegiate, and I must confess that the ones who had a better knowledge of the practical part of life were those who never saw the inside of a college, and whose feet never stood upon a campus."

Let no young man feel that he has an unbearable yoke about his neck because he lacks in being a college man. Think of our seventy-five

per cent. who are leaders and yet hold no college diploma. If a young fellow has Success in him, it is going to come to the surface whether or not he ever kicked his heels on a campus-fence. Well has it been said: "It is not the college education, it is the young man." I so often think of this when I see a five-thousand-dollar education thrown away on a five-hundred-dollar young man.

It sometimes is a good thing for the hand of God to gently but firmly lead a young fellow away from college. Here is what a man writes me: "Prepared for college; wanted to study, graduate and become a doctor. Was unable to go on account of deaths in family, and scarcity of money. At the time, I thought this was luck dead against me, but now think it a blessing of Providence in shaping my pathway to the direction of mechanics, of which at that time I knew little, but since realize I was born for; and thus a fair business man was made, where only a third-rate pill-maker might have resulted, had I been allowed to follow the course of life I had planned for myself."

Yes, we want all the education we can get.

"If a fellow empties his purse into his head, no man can take it from him." Well has the great Everett said: "Education is a better safeguard of Liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant."

But if you cannot get as much of it as you want, or as the boy across the street gets, do not sit down and think that he is going to be a success and you a failure; he a hitter of life's bull's-eye, you sending arrows far from the mark; he a five-thousand-dollar fellow, just because his father has five thousand dollars to put upon his education. It may not be so when the census is taken thirty years from now; you may be one of the correspondents,—he may be encouraging his wife to take boarders.

We have already caught a glimpse of the fact that with the majority of my forty correspondents there was deprivation in youth of proper educational advantages; it would be strange, therefore, if another peep into their early lives did not disclose other yokes being borne by them in their youth.

When I sent out my printed questions to

these men, I wondered if there was much glamour or romance to their early days; if there was much rosy tint to the shining of their sun; but now, I do not wonder any more; I know; and I am going to let you young men know. Some of you think that you are having a pretty hard time in life, and perhaps you are; but I want you to go back with me into the early romances of my correspondents—and then measure up your case with theirs; span the yokes that were around their necks, and then say honestly whether, in comparison, your neck is not circled by a dollar satin neck-tie.

I asked my correspondents whether, in their boyhood, they worked to assist their parents, or to support themselves. There were only seven out of the entire forty who did not have to work during their boyhood; of the remaining thirty-three, twenty-one worked to assist their parents, seven supported themselves entirely, five did both; we have, therefore, a total of thirty-three out of our forty men whose boyhoods were given over to hard toil.

Let us look at the age of these young workers for a moment; one of the most prominent

makers of scientific instruments in this country writes that he worked until he was seventeen, and then entered a shop to learn his trade.

An honored judge on the bench says: "At nine I worked in summer on the farm to help pay my winter schooling; from fifteen to seventeen I taught school in winter, to aid my own schooling the rest of the year."

A veteran warhorse of the Republican party says: "I worked on a farm until I was nineteen, and for the next five years I helped through haying."

A prominent merchant says: "I did a man's work from my fifteenth year."

One of the foremost editors of the East says: "I worked barefoot on a farm until I was thirteen years of age."

Note this record of five men: "I supported myself after I was sixteen years of age." "Began supporting myself at nine." "I supported myself from the age of fourteen." "I was brought up to work, and to do all disagreeable tasks willingly." "Worked summers from twelve years of age until sixteen, and after that constantly."

It is noticeable that only one out of all these

thirty-three boy-workers makes mention of the fact that he enjoyed the work ; all the rest are non-committal upon that subject ; it makes no difference either way ; if he enjoyed it, he was to be congratulated ; and if the rest did not, and yet worked, it only bespeaks the heroism that goes on with its duty, and does it, just because it must be done. That is the way a great many people in the world have to do their work, and after all it is a species of heroism that has its reward.

But I want to look a little closer into these work years, these boyish work years of our great and successful men.

With seventeen of them, this work was farm work, the hardest kind of work in the world, at least it so seems to me. Look at the replies of these men and get a few little sketchy pictures out of them, portraying what farm life was like, little word-pictures that I will quote for you :

“Haying, riding horse to the plow, and cultivating corn and potatoes.” He became a judge.

“Farming, janitor work, teaming, sawing wood, mail-carrier three miles and back, daily.” He became a leading capitalist.

"Gardening, sawing wood, general work about the place, and helping in my father's store." He became a leading merchant of Cleveland.

"Farming, chopping, clearing boards, ditching, damming, and improving my father's small farm." He sits upon the judicial bench to-day, honored of all men.

"Lumbering and farming." This gentleman can afford to confine his office hours to two hours daily, at the present time.

And so the story goes on; seven entered stores as clerks; two or three were diligent in learning their trade at mechanical pursuits, and are to-day leading manufacturers; one tells me the story of his apprenticeship, earning thirty dollars a year, and about twenty dollars more carrying about New-Year addresses, and to-day he is a leading Eastern editor.

I fail to see an idle, shiftless boyhood among all the forty. It seems to be a good thing that men should bear the yoke in their youth. There seems to be virtue in emery and grindstones; the rough diamond gets no beauty, and sends out no shining in being simply wrapped up in cotton; young men waiting

about for something fine to turn up, are in danger of becoming turn-ups themselves; if they are waiting around to catch a glimpse of some royal road to success, some short-cut that will land them in the front ranks ahead of others, they are apt to become the shrivelled-up living skeletons of misguided ambition. I defy you to draw any other conclusion from out of the story of the forty lives. Boys, think of it! Of all these men, the average age at which they began entire self-support was seventeen years and eight months! Cut loose from parental help, started out in the world for themselves, began the battle of life single-handed, *at the average age of seventeen years and eight months!* It all reads like a romance. It is a romance of the past; is it to be the romance of the future? Perhaps not in entirely the same way; times are changing, have changed, in some measure; but there is one thing, young men, to which there should never come a change, and that is, the indomitable spirit of perseverance that should actuate every young man.

That there may come a little bit more of inspiration to you out of the wonderful story I

am giving you, I want to pull aside the curtain a trifle more.

At the age of twenty-three, a subsequent leader in the U. S. House of Representatives was studying his law, and paying off a mortgage on his father's house at the same time.

One of the most prominent leaders in the city of Cleveland, who was clerking it at the age of seventeen in a country store, and who "wanted the place badly," so he writes, threw up his job and walked nine miles to his home after dark because he would not submit to draw whiskey and give the same to men working for his employer.

Another man, when he was twenty, and "thereafter for many years, supported a family of six, consisting of mother, brother, and four sisters, until the sisters were all married." You will notice that, whether in purposeful humor or not, he specifies that period as one of "many years."

"Went into a bank at eighteen, and have remained there in some capacity for thirty-four years since," writes another.

Another gentleman gives me an epitome of his forty-five years of continuous service in a bank of which he is now the president.

Another man started out in a large iron concern at the age of seventeen, and is now the largest stockholder in the same ; he says that he has never been helped except by loans from friends, upon every dollar of which he paid interest.

Take all these experiences and unravel them ; get at the core and centre and heart of them ; put upon the field of your microscope the pathetic stories of some of our most valued men supporting themselves from tender years like thirteen, and, in one instance, ten. What is going to be the result of your diagnosis? That boyhood and youth is no time for the yoke? That it will make no difference what you do before you are twenty? That, some way or other, things will be made up to you? No, young men ! Your manhood is going to grow right up out of your boyhood, just as surely as the character of the tree is going to grow up out of the nature of the thing planted. Perseverance, courage, grit, usefulness, determination in youth are going to make the man ; and vice versa.

I fail to read in the Bible that the prodigal son ever became the head of the house. I fail

to read in nature that wild oats ever produce good wheat; I fail to read in the romance of the forty men that a shiftless boy ever made a leader of society, or that a single one of our forty boys ever failed to become one.

I know full well that there have been many boys, many young men, apparently just as determined, just as self-sacrificing, just as gritty, who have failed in the great race, the great combat of life; and if I had the story of their lives, I might be able to give you the reason. But I shall never be able to tell you, for I would lack the courage to approach forty other men and in cold blood ask them to tell me why they have become failures. This is one of the great mysteries of life, but the mystery would vanish, in most cases, if we could be permitted to honestly dissect the past of such men. Somewhere there is the secret of it, though no eyes save God's can ever see it. But if I want to analyze success, I propose to address myself to successful men. I would rather lift you up by pointing you up.

Young man, the prevailing sentiment that is occupying your mind to-night, is going to be the determining character of your manhood;

in the heat of your blood, you are to form inclinations in which you will afterward persevere through the power of habit. Beware of the kind of drafts you are now drawing upon the future, for they will be paid in kind, says one, about thirty years after date. A man sometimes visits a grave and thinking of its occupant, wishes he had treated him better in life. That is the way many an old man thinks of his youth.

II.

HOW TO SUCCEED.

*I have fought a good fight, I have finished
my course, I have kept the faith.—2 TIMOTHY
iv. 7.*

HOW TO SUCCEED.

I PROPOSE to deal with the subject of success. I do not desire to handle this subject ethically, or philosophically, or rhetorically ; but I propose to deal with it by aid of the practical helps afforded me by a personal canvass of the lives of forty of the most eminently successful men in this and other communities. These men have told us something about their youth and young-manhood ; they told us of the privations connected with their birth and early environment ; we saw from what they sprang ; how that, with very few exceptions, they were all country boys ; we caught glimpses of the poverty that surrounded them in those days ; of the inadequate education that was their lot, and how they subsequently made up for that lack.

In other words, we were permitted to be-

hold the great and startling truth that it is well for a young man to bear the yoke in his youth. This is an expression found in the Bible, and as such, we have all had the habit of saying "Amen" to it, whether we really felt it so or not. But the lives of forty great and successful men proved to us the truth of the Scriptural statement; we were made to see that a yoke in youth was followed by a crown in maturity. I think that as we attended to the interesting narrations going into that proof, we not only learned a great many new facts, and had our eyes opened to a good many new revelations, but many of us were impressed with one thought that seemed to rear itself right out of the whole matter; the absurdity of many of the statements and reproaches so often set forth to-day by the hired and paid orators of the cause of labor as they array themselves over against the cause of capital.

All of our successful men were found to be graduates from the very ranks of labor themselves; we saw plainly that the cradle of subsequent success and power and influence was not a cradle lined with velvet, but with horse-hair; that with my correspondents, capital

was not hereditary, but acquired, and acquired by years of incessant toil and self-denial. So then, the forty men who are addressing us during the course of these lectures, are not the darlings of society whose infant hair was curled on greenbacks, but men whose youth was as hardy, as full of toil and bitterness, and deprivation as that of any man to-day who spends his time in endeavoring to mass the toiling multitudes in array against the numbers of employers and capitalists.

I have no word, no syllable of defence to offer in extenuation of capital injustice whenever it is sought to be exerted against the cause of labor and of production; I do not even desire, in these lectures, to weigh the pros and cons of financial, social disorder. I simply assume the following positions: I know that there is such a thing in the world as legitimate success; I know that this country of ours is full of successful men; I know that hundreds of young men of to-day want to be the successes of the future; and I know that the best way to find out how to reach that goal is to catechise the men who have already attained.

And so our question is the question of Success; how to obtain it; how forty men have attained it. I think we will find it deeply interesting; for I have nothing to offer you from men who would like to attain it; or who thought they were going to obtain it; or from men who nearly obtained it; or from men who will probably some day obtain it; but my message is from men *who are there*; and they are the men to whom we want to listen.

The word "success" occurs with peculiar rarity in the Bible, and yet the thing itself is there all through the book; and the men are there who succeeded; and so, for an initial thought I have turned to the final words of a man who, in the largest and truest sense, was one of God's great successes, Paul;—and out of his triumph, we hear him say: "I have fought a good fight, I have finished my course, I have kept the faith"; and in that cry of triumph, we find the essential and intrinsic elements of all true success; to fight; to finish; and to keep. Can you think of any single, possible element of modern success that is not wrapped up in one or more of those three elements of triumph, *fighting*, *finishing*, and

keeping?—I think not; they combine everything; and so, as we proceed to hear again the great, romantic, and often pathetic story of forty successful lives, may the echoes of that battle-cry of Paul keep going on and on through our minds; may they be as the cords on which we shall fasten every thought, the strings upon which shall form every crystallization, the lens through whose focussing power we shall analyze every phenomenon of successful life and living.

I have termed this lecture: "How to Succeed." The thought has occurred to me that perhaps that title is a misnomer. It may be that I should have written it: "How forty men have succeeded." I cannot, nor can any man, give positive rules whereby, if you follow them, an assured success can be guaranteed. Success depends upon the man and not upon the rule; we find no great mills propelled by the water of Niagara River that is diverted and run through sewers; but run it through great tunnels and water-wheels, and you will get the power for giving life to the machinery of a city. Give to an imbecile a hundred dollars for purposes of investment, and we look for no

great returns in profit. An ignoramus can take a fine steam-lathe and with it he will work out absurdities and failures. Intelligence and consecration must be behind principles, however good; rules, however many. Principles are the backbone of character; but a backbone must have some sort of a foundation, and ribs themselves are no good if they have to be tied on. So we continue to make our researches into these eminently successful lives, feeling all the time, and all the same, that what we find and what we deduce cannot and will not be regarded in the light of a cure-all or a save-all; but if I notice forty arrows all flying toward one point, it is safe for me to assume that at that point there is some kind of a target; if forty birds are winging their way to one field, I am sure that there is something there for them to eat; and *if the trend of certain forty lives hits point-blank upon success, then pardon me if I say that a man is a fool to persist in taking any other course.*

In our first lecture, when we considered the question of youth and the bearing of hard yokes in youth, we were necessarily forced to look at the yoke of a crude and insufficient

early education. We saw that mental privations were the almost universal rule in the lives of the men whom we were considering. We also saw what these men subsequently did in their determinations to make up for their early disadvantages. The discussion of those points naturally opened up the subject of education as a whole, and its part as played in the drama of life. I do not desire to again touch upon that ground, or even to recapitulate the deductions made.

But there was a further aspect of the subject of education which was not touched upon, and which is vital to the proper grasp of a young man upon life, and that is, the amount and kind of education demanded by success to-day. And so I put this question to the men of success, and received forty replies to it: *State, from your experience, the amount and kind of education you deem necessary and indispensable to the success of the young man of to-day.*

You will notice the phraseology; not the young man of yesterday, or the young man of thirty years ago, or the young man twenty years hence; but the young man of to-day. I wanted my correspondents to focus their

experience upon the problems of life that will be thrown right up at young men Monday morning, as they go out into life, whether it be to prepare for it in school, or to share in it at the work-bench or counter.

First, let us hear what my correspondents say as to the amount of education. Their replies are unequivocal: "All that circumstances will permit, and the best that can be obtained." "All that one can possibly get. The best information is the one that usually wins success."

"We cannot be too well educated, though experience shows that very illiterate men may have great business success." "An education as liberal and as extensive as possible." "As much as possible," so writes one of the foremost polytechnic instructors in the country; "as much as possible, for the conditions of a young man's success are growing more difficult year by year, owing to so much competition." Another testifies, saying: "The very best and most complete education possible."

I need not take time to give any further evidence from the letters I have received concerning the general statement of the value of

an education, for the thing itself is axiomatic ; but it is when we come into the question of the kind of education required, that we approach the domain of the practical and the especially beneficial.

I notice that these practical men with whom I have been corresponding have a tendency to draw the line between the professional and the business life.

A man who represented his party for years on the floor of the House of Representatives says : " If life is to be mercantile or mechanical, a common-school education will do ; but if professional, the very highest education is demanded."

A prominent and wealthy merchant says : " I think the education that can be obtained at our public schools quite sufficient to insure success in most lines of business."

A prominent Eastern banker says : " A young man should have such an education as can be obtained under our present public school system."

A present member of Congress says : " To one who is fond of investigation, a very small amount of education will do for a start, but

the average young man should at least go through the High School."

A leading manufacturer says: "A business man should have a thorough knowledge of mathematics and grammar, and all else possible."

A wholesale coal merchant, doing a business of millions, says: "Our public school system furnishes sufficient basis; academy is better, and college is good."

A large proportion of my correspondents echo the sentiments of the following gentleman, who has made a large fortune on the Great Lakes: "Our common-school system of to-day is good enough for any young man unless he wishes to follow some one of the professions."

A great majority of my correspondents pay the highest tribute to the value and worth of our entire public school system; and if their encomiums be true, it will well pay this day and generation to keep a most vigilant and watchful eye upon the integrity of that magnificent bulwark of our American privilege, the public school! It must be preserved stainless and spotless; it must be beyond the taint of pol-

itics and the aroma of sectarianism ; no woman should enter it to teach because of her faith, or man be debarred from it because of his creed. The government and control of this educational system should be as far removed from the contaminating touch of the political "heeler" or "boss," as the heavens are high above the earth.

I do not think that the entire subject of the bearing of education upon success can be better expressed than in the following words of one who stands foremost in the community : "While some men have been very successful with very little education, the best average results are doubtless obtained by means of a liberal education with special preparation for special callings. Practical experience accompanied with proper mental training brings better results than either alone."

It would be impossible to obtain the opinions of forty men in different occupations in life, and have all those forty opinions agree in every respect. If they did so agree, we would lose in our estimation of them. In this entire subject of education, as treated in this manner, I do not find perfect unanimity of opinion ;

there are a few dissenting voices even from the sentiments thus far shown; and so, to any young man who sees before him hardly more than the possibility of obtaining the "Three R's," concerning which some of my correspondents speak of as being indispensable,—if there is a young man who sees before him the possibilities of only the most limited education, and the prospect of having to earn his bread and butter at the earliest possible day, I direct to you the words of one of the most successful men of Cleveland: "My observation leads me to think that the successful business man is he who struggles along without much help, and who begins to have his business early in life."

And if any young man thinks he is going to fail, or half fail in the future, just because he cannot see ahead of him the possibility of a college education, I call attention to these perhaps too radical words, written by the proprietor of one of the largest iron works in the East: "Except for professional life, the average college of to-day is harmful for practical success in business and mechanical life. This should not be so, for the business man cannot know too much, and college training should be of

great assistance to him ; but because of false notions and theories that seem to be constantly inculcated into the minds of college boys, I should not want any boy of mine to attend college, unless preparing for some one of the professions."

I do not altogether approve the logical sequence of the above argument ; one would naturally deduce from it the thought that if a young fellow is going to enter one of the learned professions, then it will be all right for him to enter into college and soak in all the poisons that college life may have ; but as for a business man, *he* must not be contaminated ! I hardly think, however, that my correspondent would endorse that strict application of his line of reasoning. But to return to what he says : " There are notable exceptions to this rule, generally attributable, I think, to the home influence of the young man being strong enough to counteract the effect of the poisons sure to be encountered in the air of college life."

After all, I think we will all agree with a learned instructor who wrote me, saying : " The better the education, the better will be the real

success attained ; I mean, not measured by the money standard only, but in the best and truest sense,—a well-rounded life.”

A most prominent citizen hit the nail on the head, it seems to me, when he said : “ Let the young man get all the education he can, provided that when he is ready to begin the practical part of life, he is ready to begin at the bottom of the business which he proposes to take up.” Therein lies a great deal of the trouble with quite a good many of our college graduates. They think, too many of them, that as soon as they escape with a diploma from some college, that all they have to do is to go immediately out into the world and edit a metropolitan newspaper, or become the president of some vast system of railways, or take immediate charge of some enormous wholesale business ; they are inflated with the thought that they ought to become judges of the Supreme Court at once. But I notice that the theological student who thinks himself a worthy successor to Talmage, generally gets sifted out to some country cross-roads, and the fellow who can give my forty correspondents pointers on life, gets faced up with some day-

book behind the counter. The Lord knoweth them that are His, and He knoweth them that are their own, and He knoweth them that are another man's; and with surprising sameness the divine eye beholds the college graduate beginning, whether he wants to or not, somewhere around the first round of the ladder.

As I have said before, it is not the College, but the Man; it is not the education, but what the fellow proposes to do with it, and to get out of it. And I have been reminded of the fact that when Moses descended from Mt. Sinai, with the tables of the law under his arm, he came upon the children of Israel worshipping a hideous golden image; and Moses was wroth; and he called Aaron to an account for the thing; and Aaron, in the simplicity of his nature, excused himself by saying: "The people just took off their gold ornaments, and I cast them into the fire, and behold, there happened to come out this calf, this golden calf." You see how it is; it is not the College, it is the Man. Too often good gold is poured into the University, and the product is ancient Israelitish gilt veal.

I am sure that as we leave the subject of

education at this point, and the bearings of education upon success, and go on to an examination of certain positive and practical and every-day qualities that our forty men say have had to do with their success in life,—I am sure that my words will evoke the closest attention and be followed with great interest. These men are successful nineteenth century men ; and this is a practical nineteenth century.

We are not so much concerned with the elements of success in the life of Abraham, as we are with what gave success to the life of Abraham Lincoln. We are turning the pages of a supremely interesting library,—only the volumes of that library are men, not books.

Consider the rich chapters we are now about to open, which came, and must have come, in response to a question like this: *From your own experience, what do you consider the elements of success in your business, profession, or calling?*

The elements of success ! I well remember that in that interesting story, entitled “ Three Men in a Boat,—to say nothing of the Dog,” the hero of the story, found, or thought he found it necessary to go off for a prolonged outing be-

cause he had been reading up on the subject of his health, and had come to the conclusion that he was the victim of each and every disease concerning which he had been reading, except one ; he had them all, save a disease known in England by the name of " waiting-maid's knee."

I am afraid that the various elements given me by our forty men as the secrets of their success in life will even far outnumber the diseases of the man whom I have mentioned. Yet I am sure that you cannot fail to be interested in the list of the various elements of success as given us by these men. I shall take and read you the whole list ; fortunately they are all subject to classification, and have been so classified. I shall now give you, in other words, all of the secrets of success that have been given me that were expressed in just a word or two ; many of them, of course, were repeated over and over again.

AMBITION

APPLICATION

ATTENTION

AGREEABLE MAN-
NERS

APPRECIATION OF

PRIVILEGES

BROAD INFORMA-

TION

CHARACTER

CHARACTER DIS- CERNMENT	GIVING VALUE FOR VALUE
CAREFUL OBSER- VATION.	GOOD LUCK
CUTE ABILITY TO UNDERSTAND.	GOOD HEALTH
CAPACITY	GOOD PRINCIPLES
DECISION	HARD WORK
DETERMINATION	HONESTY
DILIGENCE	HONEST SERVICE
EARLY HOURS	HIGH AIM
ECONOMY	INDUSTRY
ENERGY	INTEGRITY
EARNESTNESS	INTELLIGENCE
EDUCATION	IMPROVING OPPOR- TUNITIES
ETERNAL VIGIL- ANCE	KNOWLEDGE OF MEN
FIRMNESS	LOYALTY
FRUGALITY	MORAL TRAINING
FAVORABLE TIME	METHOD
FAVORABLE LOCA- TION	MASTERY OF DETAILS
GOOD HABITS	NO SPECULATION
GOOD JUDGMENT	OPPORTUNITY
GOOD HANDWRIT- ING	ORDER
	PERSEVERANCE
	PROMPTNESS
	PUNCTUALITY

PURPOSE	SELF-CONFIDENCE
POVERTY	THOROUGHNESS
PATIENCE	TACT
PUSH	TEMPERANCE
PLUCK	WILL-POWER
RELIGIOUS TRAINING	WATCHFULNESS
RELIABILITY	WHOLE-HEARTEDNESS
SOBRIETY	WILLINGNESS TO
SAGACITY	WORK

There, young men, are the qualities laid down wherein and whereby we are to succeed ! It is a marvellous list ; the man who could possess every one of those things ought to succeed,—in earth and in heaven ! But I do not believe that a single one of my forty correspondents possessed them all—no, or anywhere near them all. But the main point is, that they all possessed enough of them to succeed.

It is a marvellous list ! And the beauty of it is, that it is given us by men who have succeeded—by the leaders of society—by our wealthiest men—by our most learned men ;—by leaders at the bar and at business, and in the professions and in the sciences. I, a simple minister whose occupation is largely books and meditation,—I have not evolved this list

for you out of my inner consciousness, or my commentaries, or any such thing ; no, this list comes to you from the inside offices of banks and factories and counting-houses ; it comes from the rooms of colleges and from the judicial bench, and from the legislative halls of States and of the United States ; it comes from the editorial sanctums of great daily newspapers. For this reason I hold it up before your attention.

Sixty-seven different qualifications for success. Do they discourage you ? Do they make you tremble ? Do they lead you to think that it's no use,—you can never acquire all these, or exercise them ? Of course you cannot ; the man was never born who could shake hands with them all. But I propose to look them well over and see just how near we can come to perfection. Some of them are born in a man and can be had in no other way. Some are an acquirement. Here are the things mentioned that, in my opinion, if you lack them, if they are not at all in your nature, you can never cultivate them :

“ Character discernment,” or the ability to read character in your fellow-men ; “ decision ”

or "determination" of character; and akin to these are "energy" or "earnestness." If a man is born into the world and the rudiments of these things are not in him, if by nature he shifts and veers about like a weather-cock, I do not think that in after-life he can do anything better than simply imitate them. Another is, "good judgment," or the ability to choose the right and best thing, say nine times out of ten. If this exists in men it seems to be an in-born thing. So, also, with "reliability." The only thing that will give that to a fellow, if he lacks it, is a good, sound conversion. "Sagacity"; "self-confidence"; "tact"; can these things be acquired, if there is no inborn rudiment of them? I think not; if a fellow does not think there is anything in him, you can rest assured that the world is not going to think differently, either. If a fellow does not know by instinct when to do the proper thing, or when to hold in suspicion a dangerous thing,—if he does not have it in him how to go to work to get on the right side of people and things and measures, I do not think he can be taught.

But sum these apparently impossible acquire-

ments all up ; make a list of them ; how many are there ?—Just seven ; seven out of sixty-seven things that we are told enter into success. Is there anything to be afraid of here ? I think not. If all the others can be acquired, and there is not one of the other sixty that cannot be acquired, even if you lack them ; I think that every young man has a right to look up, not down.

When these forty men wrote me out of their experience what they considered the essential elements in their own success, I received some very shrewd and significant replies.

The honored and venerable ex-U. S. Congressman, to whom I have before made reference, said : " Intelligence and sobriety, with early hours at night. The only road to old age and wealth leads directly over the bed."

Think of this, you young men, who think that you can habitually spend half or three-quarters of the night that you need wherein to gather strength for the toil of the morrow, in social dissipation, or still worse ; and then imagine that it will not tell on your work the next day. It will, for a surety ; it will reduce your average.

Another man gives a high regard to punctuality in trivial matters. How many people there are who do not think it a very important thing to keep an engagement to a minute; who think that if they are five or ten minutes late it will not make much difference.

A prominent banker writes me: "The young man who, by attention to the interests of his employer, makes himself so important that the employer cannot get along without him, is making a great success for himself." Another one of my correspondents tells me that he did just that very thing, and as a result, he says that he came in time to own the business.

Some young men are inclined often to find a great deal of fault, I think, because they have so little money at their command. I do not blame them; it is a comfortable thing to have money to spend; you may have it some day, if you can say "amen" to the remark of one of my correspondents, that "success demands poverty enough in early life to learn the value of money."

Without comment, I want to go on and read you a few of the significant and valuable hints

that some of the forty correspondents have given me with respect to the secret of success.

“Strict attention to business; no engaging in outside enterprise whose management is in other hands.”

“Fitting one’s self to do one thing well, and sticking to it. The tendency of the present time is to specialties.”

“Take advantage of opportunities as they offer,—not waiting for such as may never come.”

Here is testimony from a man who began at the bench and ended by being a capitalist and giving employment to hundreds:

“Thorough mastery of all the details of the business; constant appreciation, giving good, full value for payments received, and a fair equivalent for labor employed.”

Here is another equally significant, and from an equally significant man:

“A high standard of character, integrity, careful and methodical attention to the duties involved, courteous manners to all, a good and legible handwriting, and an intelligent and thoughtful purpose to do the best service possible for one’s employers.”

Why does another man speak of "early education in habits of economy"? Because if it is not learned early, it is not truly learned at all. Yet how many young men there are who think that a "hail fellow well met" is the type of about the finest fellow in the world!

I wish we could all drink in the deep significance of the following words from one of the foremost men of the city of Cleveland:

"It is essential that a man's employment be a calling; the Caller is bound to provide the elements of true success when he calls." There is no such success as that which comes from committing our ways unto the Lord.

I find a great deal of common sense in the words of a man who stands at the head of a great business concern in the East: "It is essential to study and learn principles from men *who have succeeded*, and not yielding to the teachings of men *who would like to succeed*, or *who would have succeeded but for this thing or that*."

But you see that that is just what we are doing in this investigation: studying principles from men who have succeeded; there is a great deal of advice upon this point given in

this world by mere theorists, some of whom are found in the ranks of labor, and some who are not ; but the people from whom we want to hear, are the men who have shot a quivering arrow right into the eye of the target ; and we are listening to forty such.

You will bear in mind that the only rule that guided me in selecting my correspondents was the rule of an apparent success ; I cared nothing for politics or religion, or any such thing in the matter of my mailing list : so occasionally, I have read in the responses, things that perhaps I would not personally and fully endorse ; yet it is only fair that we should listen to every man ; here is what such an one says :

“ My profession being that of a monopolist, the essential thing is to know how to take advantage of our bad laws. Generally speaking, success in life depends a great deal on chance, but the chances are more in favor of the man who puts his whole heart in his work.”

I think we will challenge a part of that statement, not because of piety, but because thirty-eight other successful men have made no reference to chance in the matter of success ;

they do not seem to think that Chance had anything to do with it; they gave us a compiled list of sixty-seven virtues, but only one of them had anything to say of chance; on the whole, therefore, I think it is a wise thing to take the word of the thirty-eight men and not depend much on chance.

Young men, why is it that I have brought this theme to your attention? Why is it that I have undertaken the great labor of communicating with these various forty successful men? It is that I may be a help to you in your success in life. You cannot afford to pass these matters over lightly; I have given you things that you must meet face to face. We are told, and told with truth, that "it is more difficult for the average young man, unassisted by capital or influential friends, to make a success in life now, than it was years ago, and it will, no doubt, be harder in the years to come. This grows out of the fact, largely, that competition is increasing rapidly, and large capital and strong influence are used to secure business."

But I want to tell you that if a young man, without a cent in his pocket, will drink in and absorb these foregoing principles he will

possess not only a large capital, but the best kind of a capital. A poor brain and a poor heart are a thousand-fold more of a drawback to a young man than a poor father.

It all depends upon the question whether a young fellow wants to make a successful MAN or a successful MACHINE. If a man, then you must have these principles that go into manhood; if a machine, then be content to be a mere well-working automaton. If you want to *get up*, "study the needs of the position that is just above yours." Every young man ought to be an understudy of the man that is just above him. You must do more than simply please; you must make an actual demand for yourself. You can take your position in life, in business, and make a belt of it, and slip that belt around your neck, and have it run you as a machine, but it will not be pleasant or profitable in the long run.

Mr. Bok, whom I have before quoted, said that in New York the demand for the right kind of young men is far in excess of the supply. "Positions of trust are constantly going begging for the right kind of young men to fill them." What is meant? Graduates of

foot-ball teams? Not necessarily, though many of them are the right sort ; but men who have in them the root principles that we have been discussing.

A manufacturer said : “ If the right kind of a young man came along who could tell us something about our business, do you think we would let him slip through our fingers ? ” You may laugh at the thought of this ; the idea of your being able to tell your employer anything about his business ; but a great many of you could give him the batting record of Dan. Brouthers ; you could tell him about the three great battles of Corbett, and why it was and how it was that he “ put Mitchell to sleep ” ; you could chat with him by the hour concerning the history and advantages of the “ flying wedge ” in foot-ball ; but if you would study the table of markets as well as the column of sports,—if you knew something about the wheat production of Germany, and the oil production of Russia,—if you would study the theories of social science, these things would give you a better grasp on the position that is just above you, than any knowledge of turf, ring, or oval records.

In other words, KEEP ABREAST OF THE POSSIBILITIES OF YOUR POSITION. Enter into the spirit of the thing that is cut out for you. New thoughts are born out of full brains; ambition is nothing unless there are rounds in the ladder by which you can climb up. Your business is to have the material ready so as to put in those rounds yourselves. Remember that the men "occupying the most important positions in life to-day, are self-made men; men whose chief education has come to them from contact with the world." The time may come, in the twentieth century, when the social leaders will be born to it, made for it by their fathers; but I doubt it; the world does not elect its leaders; they are self-elected and self-crowned; there's a chance for every one, and there's a chance for you.

I saw a sign displayed the other day, in one of our large buildings: "The elevator has stopped running; better take the stairs." Somehow, the words kept jingling in my brain all day; "The elevator has stopped running; better take the stairs." What are you doing?—waiting around for something to turn up? Making no use of your time, until an opening

occurs? Relying on some one else to do for you what you ought to do for yourself? Dreaming golden dreams for the future?—Ah, my boy, “The elevator has stopped running; better take the stairs.”

Forty men have spoken to you to-night; there was no elevator for them; they climbed up; and if we are going to get up, we must needs climb.

Forty men at the summit fought their way up there from the bottom. Forty! Why, the world of history sparkles with the names of such. Columbus was the son of a weaver; Homer, of a small farmer; Demosthenes, of a cutler; Franklin, of a tallow-chandler; Shakespeare, of a dealer in wood; Robert Burns was a plowman; Napoleon was of an obscure family on Corsica; John Jacob Astor sold apples on the streets of New York; A. T. Stewart swept out his own store; Cornelius Vanderbilt laid the foundation of his vast fortune on a gift of fifty dollars; Lincoln was a rail-splitter, Grant was a tanner, Garfield was a tow-boy on the canal.

It has been said that cash cannot take the place of character. Many young men find fault

with their hard times ; was it an easy thing to learn to swim?—No ; I nearly drowned when I learned. The best thing to do is to throw a young man overboard. No man ever so drowned that was worth saving, says Rev. Madison C. Peters.

I think that if we learn anything from the story of the forty lives, it is this : that no success is easily made ; these men all succeeded, but they all worked ; worked hard from their earliest years. But why not ? If we have the spirits of young men, we have the spirit of all this. I wish you success, but I wish it to you in the right way, and I wish it to you for the right ends.

I will not conclude this lecture with a list of morals or of maxims ; I simply point you to the men, and to their words. I selected them because I knew that they had succeeded ; but I did not know what they would say. To me, there has come inspiration from their words ; I want this inspiration to so take hold of and possess you, that each one of you may look through lenses of difficulty and through them see the outlines of successful lives.

The twentieth century is waiting for you ; *your*

hands are to be the ones to help erect her first pillars; may those hands be pure; may the hearts behind them be consecrated to great ends; and may the pillars themselves be Corinthian for symmetry, Ionic for delicacy, and Doric for strength. At that time, most of my correspondents will be in their graves; but you will be alive, please God, to catch up and worthily wear their mantles, if grace be in you.

III.
HOW TO FAIL.

Looking diligently, lest any man fail.—HE-
BREWS xii. 15.

HOW TO FAIL.

THERE is inborn in every man an earnest wish to succeed ; to reach the goal at which he will find power and influence ; to be honored by the world and looked up to by men. There are people in the world who fear assignment, business failure, more than they fear eternal perdition ; who guard their dollars with infinitely more pains than they guard their souls. But my purpose just now is not to draw any parallels between the flesh and the spirit, but to deal entirely with the subject of failure as it lies this side of the grave.

I wish I might be able to prepare a lecture on this subject derived from the testimony of forty men who have failed. But I cannot do that ; I cannot go to forty such men and ask them to open their hearts and histories to me. But just as I had as lief go to Prof. Sargeant, professor of athletics in Harvard College, and ask him how to steer clear of physical disabil-

ity, just as I had as lief go to an eminent statesman and ask him for a diagnosis of a pot-house politician, so do I feel myself free in going to forty successful men and asking their advice with respect to the things that lead to loss. Every young man before me ought to be ablaze with the desire to get on in the world; to shine in the firmament of men; you want to be guided by no light that fails; you want a sort of mental Goddess of Liberty erected in the harbor of your brain. You want the environment to be flooded with good clear electric light. Very well; I have just this kind of illumination to bring you.

The forty gentlemen who have so kindly consented to correspond with me upon these themes have already spoken to you, through me, upon the general subject of success. It will be evident to you, that in a general line of argument, the obverse of the general causes of success will prove to be the general causes of failure. Every mainspring of success is a mainspring of failure when wound around the other way. But in addition to that general line of argument I am glad to say that I have even better than that to offer you; I have a large

number of definite, clear-cut, undeniable reasons set forth by my correspondents, telling with cogency and power just how a young man can start out in the world and make the least of himself. I have taken the scores of answers sent me on this point and given them some sort of a general classification, and I have no doubt but that we will all be impressed by the deep significance of these replies.

Remember that my correspondents are not old ladies ; that they are not superannuated ministers ; they are not dealing in social goody-goodies. They are not theoretical college professors, more familiar with the silver question at Washington than with the silver dollars in their own pockets. But our present instructors are men who are standing in the front ranks of the world to-day ; most of them are quoted with large figures in Bradstreet ; I do not say that in the future they may never make assignment, for the Lord only knows what a day may bring forth ; but they are not making assignment now ; and even if some of them ever should, it would in no wise vitiate the strength of their words, for they all have made at least one assured success in their lives

- . —a success which the future can never gainsay.

Our entire lecture will deal with the replies received to this one question: "*What, in your observation, are the chief causes of the failure in life of business or professional men, barring of course periods of national financial depression?*"

First, I want to give you the collection of reasons that were assigned in brief; many of my correspondents gave me reasons that were expressed in a very few words. I have gathered them all together in one long list; some of them may be, and doubtless are, repetitions in other words of other statements; but I have put them down just as they appeared in the replies of the men. And as we canvass them, I want you to look at them as simply a list of symptoms in a socially sick man. So here they are; causes of failures, expressed briefly:

Bad habits; bad judgment; bad luck; bad associates; carelessness of details; constant assuming of unjustifiable risks; desire to become rich too fast; drinking; dishonest dealings; dislike of retrenchment; dislike to say "no"

at the proper time ; disregard of the Golden Rule ; drifting with the tide ; expensive habits of life ; extravagance ; envy ; failure to appreciate one's surroundings ; failure to grasp one's opportunities ; frequent changes from one business to another ; fooling away of time in pursuit of a so-called "good-time" ; gambling ; inattention ; incompetent assistants ; incompetency ; indolence ; jealousy.

And then comes a long list of "lacks" ; study them carefully :

Lack of attention to business ; of application ; of adaptation ; of ambition ; of business methods ; of capital ; of conservatism ; of close attention to business ; of confidence in self ; of careful accounting ; of careful observation ; of definite purpose ; of discipline in early life ; of discernment of character ; of enterprise ; of energy ; of economy ; of faithfulness ; of faith in one's calling ; of industry ; of integrity ; of judgment ; of knowledge of business requirements ; of manly character ; of natural ability ; of perseverance ; of pure principles ; of proper courtesy toward people ; of purpose ; of pluck ; of perseverance ; of promptness in meeting business engagements ; of system.

Then, too, other reasons beside the lack of things were mentioned, such as:

Late hours ; living beyond one's income ; leaving too much to one's employees ; neglect of details ; no inborn love for one's calling ; over-confidence in the stability of existing conditions ; procrastination ; speculative mania ; Sabbath-breaking ; selfishness ; self-indulgence in small vices ; studying ease rather than vigilance ; social demoralization ; thoughtless marriages ; trusting your own work to others ; undesirable location ; unwillingness to pay the price of success ; unwillingness to bear early privations ; waste ; yielding too easily to discouragement.

Young men, this is a highly significant list of reasons for failure ; who is there of us who can look into this list and say : " I answer up to none of these things." If there is such an one, he is too perfect to live.

When I take up the great mass of testimony furnished me by my forty correspondents in respect to reasons for failure, I not only find this foregoing long list of specific reasons, but when I sit down to analyze and dissect this testimony, I find that there are certain things which

seem to weigh with especial burden upon the hearts and minds of a great many of my correspondents.

One of these things is the curse to a young man of *a lacking concentration of his energies*. As a highly prospered coal merchant says: "The rolling stone character is ever before us."

Look into your Bibles; the rolling stones mentioned there were those that covered graves. But what, after all, is a "rolling stone" character? I have some good side-lights to throw upon that from out of the answers of my correspondents.

A statesman, whose name is known from the Atlantic to the Pacific, says: "Young men fail by reason of associations which distract men's thoughts from what should be the main purpose of each particular life." The president of a prominent Cleveland bank puts the same thing in different words, when he says: "Too many irons in the fire; the 'one thing I do' sort of a man is the one that surely 'gets there.'" A leading merchant puts the matter in this shape: "Taking up a business of which one knows nothing, and changing from one busi-

ness to another because of slight reverses." In almost identical words with these, a man of great social prominence and wealth says: "In many cases I think failure comes from not sticking to one thing. Too many changes are made."

Young men, you see from what these gentlemen tell us that concentration means collection into a central point; compression into a narrow space; it means the state of being brought to a point (Webster). When the Divine man tells us that we cannot serve God and mammon, He means Concentration.

These are days of keen competition; days when "forty winks" may mean failure. Too many arrows in the quiver may mean the blunting of the edges of them all; too many irons in the fire may mean a cool side to every one of them. I ask you: During business hours, where are all your thoughts? There is only one business wherein they can afford to go wool-gathering, and that is, the wool business.

The best endeavors are killed by too much diversion of thoughts; trying to do one thing faithfully, and yet thinking of another thing. It has been written that a "young man's per-

sonal letters have no right to come to his office address." And I will add, that a young man is treading dangerous territory who is afraid to have his mail delivered at any other place. But apart from this, a man's business office is no proper place for social visiting. By it there will come a weakness to the integrity of calm business thought. I think this is common sense; and a Representative of the United States Congress writes me that "lack of common sense is far more disastrous than lack of book-learning."

Speaking upon the subject of failure, I find that the treasurer of one of the largest corporations in the country hits a great big thumping bass note, when he says: "Failure often comes from a desire to become rich too fast." And a leading Eastern capitalist gives a commentary on this thought when he says: "Also the over-ambitious man who risks too much, extends his time of credit too far, neglects to pay cash, or at any rate to pay first as agreed." There are some things that this will lead to, as surely as day will lead to night; and one of them is speculation; speculation is simply, who is going to get the wool? You, or

the other fellow? And I notice that it so often happens that it is the other fellow.

It is not only a moral and a spiritual thing not to gamble, not to speculate, but it is a safe thing. Everybody knows this, but the trouble is that so many think that they will be the hundredth lucky fellow. The Athenians had their altar to the "Unknown God," and so has America. He is a treacherous deity to worship; keep at it long enough and you will fail; you may be fond of indulging in "flyers," but many a man's "flyer" has had waxen wings that melt too soon, and the thing becomes a "tumbler."

You all know how our land is flooded over with schemes for quickly getting rich; how many things there are that promise to give a man riches for a few dollars; and the thing held out as bait is a dividend at a large rate per cent. But we all like to be humbugged, especially if the bug is a gold one. A writer puts this thing very tersely when he says: "Know this: that no man will give you a dollar for fifty cents, unless it is a counterfeit. Gold mines never go begging for stockholders, nor anything else that's good. A fine spring

chicken on your plate is worth a whole flock of geese on the wing. Leave speculation alone to the men who can afford to lose money." But there are hundreds of young men who, for years to come, will have no temptation to speculate in railroad securities, western mortgages, grain, cotton futures, or silver holes in the earth, for the simple reason that you will not have money enough for the manipulators to "let you in."

Many a young man tries to add to his income by the pool-room; and I know of no better way of coaxing failure to come and sit on your roof-tree than to frequent the pool-rooms of our great cities.

I personally know of many young men, and some professional men whose lives have been blighted by frequenting the pool-room. You see, it does not require much money; you are not obliged to be a millionaire to speculate in a pool-room. Off somewhere, a few fast horses will be trotting a race, and the fast horses there mean the fast men in the pool-room, for "fast horses make fast men," though it is a shame that they should.

I have visited some young fellows in their

prison cells, who were brought there by trying to get rich fast in the pool-room. If you want to surely fail, just stick to that sort of thing; just forget that little poem of James Whitcomb Riley, which runs like this :

WHO BIDES HIS TIME.

Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be,—
He will not fail in any qualm
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him drawing near;
The birds are heralds of his cause,
And like a never-ending rhyme,
The roadsides bloom in his applause,
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel, wrought
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime,
With peace writ on his signet ring,
Who bides his time.*

* "Old-Fashioned Roses," by James Whitcomb Riley, p. 69.

We see a man who is in too much of a hurry to get rich ; things go too slow for him ; as some of my correspondents say—"they are unwilling to pay the price of success, which price is to bear early privations." So what next? The next and natural step in failure ; as one of our most prominent and upright judges says, "ambition to show for greater force, moneyed or mental, than they actually have." In other words, the peacock's feathers in the jackdaw's tail. Many of my correspondents speak of the same thing ; living beyond one's means ; or, as a prominent lake merchant puts it: "Spreading out too much, and spending more than one's income." Nothing under heaven save a miracle can prevent this sort of thing from ending in a total smash-up. To spend two dollars when you only have one dollar legitimately, means either a business credit that will some day be lost, or gambling to make up for things, or else downright theft and embezzlement.

Over-display is not only risky, but it's in bad taste. There are too many plush curtains downstairs, and corn-husk mattresses up-stairs, in this world of ours. Too many dollars spent

for club fees, and shillings for the laundry. Too many men trying to pass for wise, who in reality are only half-wise; over-display means under-concealment some day. It is far better to sail with ballast and centre-board, than to leave them behind and crowd on too much sail; you may not go so fast, or cut so much of a dash, but you are more likely to get there dry.

I notice that a good many of my correspondents speak of drink as a prolific cause of failure. Some call it alcohol, some call it whiskey, some rum,—but they all mean the same thing; they mean the occasional or the frequent befuddling of the brain with liquor.

I speak of this now, not as a moral issue, nor as a religious issue, but simply as a common-sense issue, since successful men tell me that it leads to failure. I would be a fool to spend my time at any certain place if I knew that by remaining there long enough I would contract small-pox; with all that my profession means to me and others, I would be a fool to indulge in any sport that would in due time tend to make me blind or deaf. Why do young men who want to get on in the world

fool with whiskey? Why do they think that they can dissipate one night and not fall under the average the next day? "It is a rough but true saying that a man cannot drink whiskey and be in business."

Then, too, another great enemy of business success is so-called "society"; the society that thinks with its heels, and takes its nourishment out of a bottle. One hour of that thing at night breathes mildew over every three hours of work the next day; and those three hours are either squinting toward success or failure. Sleep is one of the most important ingredients in the prescription for success; "Sleep is only nature's banking system of principal and interest." Squander it unworthily, and every time you do, you lessen your bank deposit, and have less to draw on for success. Do you want a great lever in your hand for success? Then find it in a fresh and a clear brain. Do you want to spike down a tie across the rails for a smash-up? Then come to your daily work with an aching brain, a muddled judgment, and trembling nerves. It will only be a question of time.

Now I turn again with renewed interest to

my great budget of correspondence, to see what else our forty men have had to say concerning the matter of failure.

A man who sat for a generation in the House of Representatives wrote me that it often came "from an unwise or unfortunate confidence in others." I despise a man who goes through the world holding every man in suspicion ; who thinks with the old cynic that "every man has his price." To trust nobody is to prove yourself eminently unworthy of trust ; but a man does not need to be a simpleton in order to be trustful ; we simply have to use our judgment. And a leading dry-goods man remarks that failure often comes from poor judgment ; from an inability to discern the character of others.

Some have spoken upon the matter of thrift ; as a certain millionaire puts it : "unwillingness to economize on the start, hoping that some fortunate turn in affairs will bring fortune and fame."

Others, realizing that this lesson may be over-learned, see a peculiar but a true reason for failure, as a certain prominent man puts it, "in a lack of ability to steer between the

Scylla of spendthriftness and the Charybdis of miserliness." In other words, not to be too stingy, or too generous.

This is a hard path to steer ; no man is so despicable as the man who sponges ; who gets all he can, and yields up nothing ; who saves and hoards, and says with the leech, "give, give," but gives nothing himself. That man may not financially fail, but he will fail in every other way. And after all, it is not all of life to "have."

But on the other hand, there is the over-generous man ; the kind of man that will take the shirt off his back to give to the poor ; but what is the use of it, after all, if he catches pneumonia by it and dies ? There is the safe middle course in which we ought to all try and steer.

Yet one of my correspondents seems to think that city boys are in no danger of steering upon the rock of miserliness. This gentleman, the proprietor of a large iron industry, says : "Much failure comes from non-attention to habits of saving, habits that are usually of necessity instilled into the minds of boys brought up in the country ; and from my ex-

perience," he says, "such habits are almost impossible to teach the city-bred boys."

I do not think that I would have put it quite as strongly as that ; there is a great deal of heroism in a fellow's being thrifty when he has to be ; but there is more virtue in a fellow's being thrifty when he thinks it's best to be. Rusticity almost invariably enforces thrift ; but in a city, a fellow can more often choose for himself whether he will be prodigal or miserly.

I would dislike to think it impossible to teach thrift to a city boy. No, I will not think so ; I think differently. I think that hundreds of young men are learning and practicing this lesson.

But there is one thing sure, and I think that a leading capitalist hits the nail on the head when he says : " Men fail when they are not adapted to the work in which they are occupied ; I am a believer in the truth that every man should be called to his work, as was Paul ;—though comparatively few are called to the same work as was Paul." True enough ; and yet there is a certain luxurious sound to that, is there not ? As if all young men could wait around until just the thing for which they

think themselves adapted turns up. Yet there is nothing more important to you than to try and find out the thing for which you are the best adapted. Find out the thing you can best do, and make that thing the order of your life.

But this may take some time ; it may perhaps take you clean up to your majority ; what then ? Shall you be in the meantime idle, earning nothing, just hanging around living on your father, waiting for the revelation of an adaptation ? By no means ; work at something, study at something, redeem the time ; remember what some of my correspondents said about constantly reading along some given and instructive line, and in due time you will see a vision and hear a voice ; and that vision and voice will guide you on, and there will be success rather than failure for you.

But the above pre-supposes some mental ability and shrewdness on the part of the young man ; and I am reminded that a correspondent gives as one reason for failure, the fact of one's being " born without ability, or brain to acquire it."

It looks to me as though that were rather a polite definition of a fool : one born without

ability, or brain to acquire it. But there are very few young men these days who cannot do a great deal toward making up for early deficiencies if they want to ; you remember how much was said upon that point by my correspondents in the first lecture.

But you may put to me the conundrum : " Can a natural born fool ever become anything else ? " And I am forced to give you the honest and candid answer : " No ; I think that he will have to live and die as he was born." But you may press me further than that : you may ask of me to tell you how a natural born fool would act ; what he would do in order to insure failure to himself and his business career.

I am glad that I am not forced to answer that question on my own responsibility ; but that I have an answer gathered from the wealth of correspondence that I have had upon this subject of failure. So all I have to do is to go back to the first part of this lecture and recall some things that were given as sure elements in failure ; if so, a man is a fool to let them enter into his own make-up. But if he will persist in being foolish, if he will insist on in-

viting failure, then here is the way for him to go about it : Form bad habits, and keep bad associates ; let him drink and be dishonest, and forget the Golden Rule ; let him fear to say “no,” and drift with the tide ; let him gamble and indulge himself in laziness ; let him have a lordly disdain for application and correct business methods ; let him think himself to be feeble, incompetent, worthless ; if he does, everybody else will,—the world largely takes a man at his own valuation ; let him sneer at early discipline, laugh at holding a definite purpose, and think that economy is good for only poor people ; let him think that there is no especial value in possessing a manly character, and in having everybody think well of him ; let him go through the world careless of people’s feelings,—a boor in society,—a trial to his own best friends ; let him think that it makes no difference if he keeps his engagements ten minutes late ; let him procrastinate,—never doing to-day what he can put off until to-morrow, and never doing to-morrow what he can get some one else to do ; let him drink and swear and break the Sabbath ; let him forget or trample on the laws of virtue and purity ; let him

become a prodigal son, and live in open sin, trusting that somewhere and sometime there is a stable with a fattening calf in it waiting for him. Let him lead that kind of a life, and follow that kind of a program! What are these things? The brand of Cain? No; they are the marks of a fool; yes, of a fool, because not a single one of them is necessary. You can all choose just the opposite things if you want to. It is merely a question of choice; merely a question of "looking diligently lest any man fail."

IV.
RELIGION AND BUSINESS.

*“And showing mercy unto thousands of them
that love me and keep my commandments.”*

—EXODUS xx. 6.

RELIGION AND BUSINESS.

WE now reach the fourth and final lecture in this course that has been devoted to the intrinsic subject of success in life.

Our first examination showed us the influence of youth and early discipline on the character of the subsequent life. Our second lecture dealt with the fundamental principles of success as such. Our third was a revelation of what would prove and produce failure ;—and now, in the final discourse on this theme, we are naturally and logically brought face to face with the bearing of religion upon success ; and if, for the success and general well-being of one, then for the multitude, for society at large.

During the course of these lectures we have had forty of the best men in the community in the witness-box. Any plaintiff with a panel of forty such witnesses at his command would win any possible suit at law in any possible court. We now propose to hear them once more, and finally ; and as our purpose is to speak con-

cerning the value of the most valuable thing in the world, we rejoice that we are to have along these lines the testimony of judges, scientists, merchants, statesmen, journalists, and college professors.

You readily believed these men when they spoke to you about the relative values of education for relative pursuits in life. When they testified about the elements that would lead to success, you believed them; when they prophesied of the things that would nine times out of ten develop failure, you have taken their word; and now I ask you, as they shall speak upon THE WORTH OF RELIGION IN EVERY LIFE, that you give them equally fair hearing and endorsement.

Remember that these men are not evangelists or pastors; remember that they are not from theological seminaries; remember that when I sent them my list of fifteen printed questions I was absolutely ignorant concerning the religious character of nine out of ten of them, and hence did not send the questions to men selected with a view of obtaining favorable religious testimony. If these men had sneered at religion, or given it a secondary

place, or even condemned it, I declare unto you, you would have received their testimony in your hearing with utter impartiality. And though, even as it is, I may not endorse everything that I shall give you from them, yet I will in perfect honesty give you the entire burden of their testimony, suppressing nothing.

I have taken as the basal idea of this lecture these words : "And showing mercy unto thousands of them that love me and keep my commandments." I take them because they seem to explain to me many things. I do not say, and I do not believe, that God is under any pledge, any guarantee, to make all His servants rich and prosperous, in the worldly sense ; I will not say that the very best and most consecrated and purest Christian in the world has any right to look up into the face of God and repeat the old question of Peter : "Behold, we have forsaken all and followed Thee ; what shall we have, therefore ?"

The question of discipleship in this world, is not "what we have," but what we are ; not the big pocket-book, but the big heart ; not the account-book free from bad debts, but the heart free from bad sins,

Nevertheless I desire to be on record as saying, that the indirect result of religion is very often worldly prosperity ; and why not ? You remember, perhaps, the long list of virtues I gave you in the lecture on success, virtues which my forty correspondents told us were the essential elements of success ; very well ; if religion inculcates most, if not all, of those virtues, then religion is indirectly responsible for a large measure of success. Common morality will do the same thing, but in a much lesser degree. Many irreligious men, yes, many wicked and immoral men, have become rich, and are becoming richer every day. But I want you to tear from your minds, as you would a tumor from your body, the thought that they are men of true success.

Success not only implies a bank account ; it not only implies a large following of admirers and perhaps imitators ; but it implies the respect of all good men ; it implies the shedding abroad of such an influence in the world that the general average of good will be raised higher ; it implies the development of the Christlike image within, and supremely, the bestowal of God's approval without. These

things are elements in the best success ; to possess them, one must be in the line of God's love and God's commandments. And to those who are standing in that line, who are more or less blessed with spiritual ancestry, and who themselves look up into the face of God and say, " Our Father,"—to them comes supremely the mercy of God, which mercy, being analyzed, will be found to possess within itself the hidden, brilliant thing called " success." Therefore the fundamental thought : " And showing mercy unto thousands of them that love me and keep my commandments."

And now that I may have your hearty agreement with me in all these propositions, I propose to put my forty men into the witness-box and let them give in their testimony.

As their attorney, I shall call them up ; but they have not been coached by me ; they are not that kind of witnesses ; neither am I that kind of an attorney. I have not asked them to give me any evidence favorable to my case. I know now what they are going to say, but I did not know, when I asked them to say it.

First, it is proper that we should find out something about the witnesses themselves.

Who are they? That you know already ; you know their standing in the world of men ; you know their leadership in the worlds of business, finance, letters, professions, arts and sciences, and in manufacture.

But who are they? From what do they come? What is the parent stock? What is the message of their ancestry? You cannot separate these things from character and from success, any more than the dealer in race-horses will separate the character of the colt from that of the sire.

Listen ; forty men means a total of eighty parents ; and I find that sixty-six of these parents were professing Christians ! Two were of Jewish belief, and doubtless as devoted in their faith as are we in ours. Of these eighty parents, therefore, all but twelve were religious people. And of those twelve, an honored correspondent tells me there were two who were his parents, and who were devoted Christians, but who never made public confession of their faith.

But I look at our census returns again, and note another interesting fact. In that total of sixty-six parents who were professing Christians (two other parents being loyal Jews and two

others undoubtedly Christian, though not professors), we find that the returns give the following division : thirty instances in which *both* parents were professors, and six instances in which but one parent was a professor. *That parent was invariably the mother !* In other words, thirty-six of my forty correspondents had Christian mothers, and thirty-eight of them had religious mothers. Only two irreligious mothers out of the forty !

Oh, you mothers, who love your sons, and croon over them when they are babies, and watch over their cradles, as they who watch for the morning, and dream dreams for them, and in those dreams paint out for them such futures,—futures wherein they, the sons of your loins, will be the heroes of a coming generation, leaders among men, honored, looked up to, successful in all things ; and yet you out of Christ,—caring but little for God in the world ! Does it mean nothing to you now, when I tell you that thirty-eight out of my forty correspondents had a religious mother, and that seventy of these eighty parents were religious parents ?

Parents, I tell you, you take an awful respon-

sibility for the future of your children when you keep yourselves out of Christ. I will say nothing of your own responsibility ; of your own loss ; but I plead with you, in their stead, be ye reconciled to God.

It may be that many a little one is happy in God's presence now, because God did not want them to stay down here and grow up failures, because of parents who themselves failed in love for God.

I not only speak for the value of religious ancestry, but I have shown you that value, with a startling testimony that cannot be gainsaid. And I want now to put one witness on the stand,—a man who controls large numbers of men, and who stands at the head of a great manufacturing concern in the east. He has a piece of evidence to give that will make you think. He says : “ My ancestors were Lutherans from the Rhine, who, by reason of persecutions in Europe, came to this country and settled in New York State in 1710. And from the time that Bishop Asbury preached through that section of the country in 1765, to this, there has not been a break ; each and every man of our ancestry down to the present has

been a member of the Methodist Church. I have at different times stood at the graves of each ancestor of our line unto the eighth generation (three generations still living), and thanked God for this unbroken line of Christian ancestry." "Truly," he adds, "the blessings of the Father are to the thousandth generation of those who serve Him."

Think of it! Eight generations of men, in direct descent, who loved God and kept His commandments!

Now with a knowledge of the ancestry of my forty correspondents, I turn to the men themselves—to see what they are.

There are those who say that they do not believe in infant baptism; or in any especial giving of children to the Lord; that they will leave the whole matter to be decided by the children themselves when they grow up. As well say that you believe in giving no especial direction to the young sapling in your garden; that you will leave the whole matter of direction to the tree itself to settle in after-life.

Of my forty correspondents, *thirty-five are church-members*; only five declare themselves to the contrary.

This is simply a wonderful proportion ; it is a sharp two-edged sword ; one edge cuts into ancestry, the other into success. Eighty-seven and a half per cent. of our forty successful men are religious men by open profession. If you say that religion has no bearing for success in life, I throw you down the challenge of this remarkable proportion

I do not say that all of these men have been saints ; I do not say that their characters are flawless ; but I do say that they not only think enough of religion to openly endorse it and try to live by it, but they are not ashamed to say so. Yet even they themselves lay claim to no perfection. "Yes," says one of them, "but I am a Laodicean Christian, I fear."

"I am," says another, "and have been for forty years. But the Church and its surroundings have done more for me than I have for it." Another says : "I have been a Christian from boyhood ; but I fear that this has been better for me than it has for the Church." So you see there is no taint of self-righteous Pharisaism with them.

But I notice running all through the testimony upon the above point, a degree of great

joy and gratitude in these men ; they speak as though they were proud of their allegiance to Christ. " I have been a Christian for sixty-six years," says a celebrated statesman. Some of them say that they have followed the Master from the age of thirteen or fourteen. One has been an elder in the Presbyterian Church for twenty-five years. Another man of blessed repute has been a Christian, so he writes me, for seventy-three years ! Think of it ! He was following Christ for a long time before some of your grandparents were born !

Now I come to these men, men whom I think you will accord the honor of believing implicitly in their statements, and I ask them the clear-cut, point-blank question : "*Are Christian Principles a help or a hindrance to Business Success ?*"

To this I received thirty-seven emphatic replies in the affirmative, and three rather qualified replies which I will give you in due time. The thirty-seven men seemed not to be able to find strong enough words in which to answer "yes." Their whole heart seemed to go out in their anxiety not to be misunderstood.

I will give you a letter I received bearing on this one subject :

“MY DEAR SIR :

“I had a little experience in my early Christian life which I can never forget, and which is in line with the inquiries you send.

“I called to talk with a man of our church upon the subject of his personal duty to Christ. He met me kindly, but said that in his business a man could not make a success if he was a sincere Christian—*e. g.*, the methods of successful business prosecution could not be truly Christlike either in word or in deed, because the competition was too keen and too contentious.

“The opinion shocked me, and from that moment I resolved that I would try to show him and others like him, that a man can achieve a real success in business life and yet be a true and earnest lover of the Lord.

“I have lived long enough to know that this can be done, and I am glad to be able to say that whatever success has come to me, has been very largely because I have tried to carry out the precepts of Christ, and be a living witness for the truth.”

This is the deposition of my first witness. You can step down, sir. Your name is known all over this country; you have amassed a large fortune; you have builded and deeded over to trustees large educational institutions. We now know how you made your money.

I will now call a judge to the witness-stand. He says: “Christian principles are a great help.”

I now want the House of Representatives to speak : " Christian principles teach morality, and give a man elevated notions in regard to himself and his duties, and save him from expense and injurious associations."

Let Judaism give its testimony : " Religion should go hand in hand in every walk of life ; its ennobling influence is of incalculable benefit."

I will put three bankers on the stand at once : " They are a most decided help ; they beget confidence and compel respect." " As a rule Christian principles are indispensable ; even bad men recognize this." " In my opinion always a help, never a hindrance."

" Christian principles are undoubtedly a help," says a scientist.

I want two Unitarians to speak ; one a journalist, the other a capitalist. The editor says : " Always helpful ; they are an inspiration for the best, and a quickening power for laudable ambition." " More helpful than otherwise," says the capitalist.

I call up another judge, and I hear him say that " they are a help for courage and comfort."

“The spirit of Christian principles, honestly applied, is always a help,” says an ex-Congressman.

Listen for the three-second testimonies that come to me from men all over the room, whom I will not take time to put upon the stand :

“A help.” “Unquestionably a help.” “The greatest possible help.” “An excellent help—the very best.” “A great help if a man lives up to them as he should.”

But this won't do ; I want something stronger, and yet these are strong. And so I now put a man upon the stand who employs thousands of hands in his business, and stands in the front ranks of a great industry. He says : “I would not dare to undertake business except by the help of religious principles.”

Here comes a voice from off the great lakes : “Living a Christian life and having faith that God will bless and assist all those who trust in Him, will insure success.”

A prominent apostle of culture and art will now take the stand. He says : “Christian principles are a necessity to true business success.”

Oh, how these testimonies do pour in ! I have not time to tell you who the witnesses

are ; but just hear them talk : “ Christian principles are more than a help ;—they are positively essential to real success. The Word of God is the best business code ever published.”

“ They are a help,” says another, “ because of the principle and nerve that they give one, even if we did not take into account the principle of Divine assistance in business, in which I am a firm believer.”

“ Too true is it,” says another man, “ that the fear of the Lord is the beginning of knowledge.”

Out of my forty correspondents, or rather my forty witnesses, I propose to put three of them on the stand at this point, whose testimony I do not altogether like ; still, it is eminently fair that we should hear them, for they have been subpoenaed.

The first says : “ Christian principles are neither a help nor a hindrance.”

This, I maintain, is an utter impossibility ; the statement leaves no ground for any kind of debate on that ; if he had said that they were a hindrance, or a help, or somewhat of a hindrance and somewhat of a help, we might discuss the proposition ; but a thing that is

neither one thing nor the other, that neither helps nor hinders, that is absolutely neutral, does not exist ; Christian principles, however, exist ; so I will appeal to you that the testimony be stricken out. I believe you will sustain me.

The next witness says : " Christian principles are a help in this part of the world ; but I have heard a Christian business man say that they are not a help out in the far west."

This is a bit of hearsay evidence, but we will not be too particular, because we want to get at the exact facts in the case at all hazards. I will take the ground that there are places in the world, and there are occupations of certain men at which and in which the application of the principles of Christ will lead to apparent failure. Two things are to be remembered : you cannot run a mean business on pure principles,—you cannot expect Christian ethics to help you out in an unworthy calling, any more than you can expect to become a richly developed follower of Christ by living your Christian life according to the principles of the world. Moreover, we are to hold this one truth right up before our eyes, and not forget it—e. g.,

that success does not always mean stocks and bonds. I think that the forgetting of that accounts for the remark of that western man. The Lord always pays, but, as one of my correspondents says, "He does not always pay his debts in money." But I can assure you that if He does not, He will always pay them in something better than money. And so if a man says that Christian principles may not be a help out west, I am led to think of other things; I remember that quinine is good for fever; and I believe it will be good for a fever whether given in the swampy everglades of Florida, or the poisonous districts of Panama, or along the Congo, or in Ohio. If a certain thing is a specific for any evil, it is an all-round, all-the-time specific. It is so with Christian principles. If they do good here, they can do good anywhere on God's earth. If they will salten things here, they will do it west of the Mississippi. If they are a help here, they are a help there.

The other witness of whom I spoke, says this to you: "As far as the strictly personal virtues like industry and sobriety are concerned (and these are of course Christian teachings),

they are a help to business success. But as far as the much more difficult virtues are concerned, virtues whose attainment is, in my opinion, the most important teaching of Christ, such as dealing justly with all men, shielding the down-trodden from the oppressions of the unjust and the wicked, I do not think that they are an aid to business success. It has rarely been a profitable thing for a man to devote himself to overthrowing vested wrongs."

I beg to differ with witness ; I will differ with him root and branch. I do not say that every time you shield the down-trodden, or deal justly with men, you can put your hand down into your trousers-pocket and find a little gold dollar put there by the hand of God ; no, I will not say that ; but I will say that if the proposition of this witness were true, slavery would be still existent in our national economy to-day ; I will say that woman would be the oppressed creature to-day that she was a few centuries ago ; I will say that if his proposition were true, and Christ had believed and taught it, there would be at this moment no regenerated society, no liberties, no saved and ransomed world. Every reform that has ever come,

every shackle that has ever been stricken off from society, has been the outcome of a position just the opposite to that taken by my at least honest correspondent. I will contradict him ; I will say that the most profitable thing in the world is the overthrowing of any and all vested wrongs.

The facts of Christian Foreign Missions are a direct proof of this. Missions are based on distinctively spiritual motives and aims ; the conversion of souls and the lifting up of hearts and intelligences are their end and aim. But it has been proven by facts and figures, that the cause of Christian Foreign Missions, by opening up new countries, making new demands for trade, has had an almost incalculable effect on the mercantile industries of this country and of England. Millions of dollars, for example, have been expended in our land for the nineteenth century improvements and appliances demanded by Japan and Siam, and these countries were opened up to our business markets by the entering wedge of the Bible in the hands of the Missionary.

And so I take the more or less questionable testimony of these three witnesses, and array

against it the great mass of evidence on the other side, the evidence of the thirty-seven, and claim that I made my case.

But this only pushes the entire matter further on. If the ancestry of my correspondents is so overwhelmingly Christian, if the men themselves are professing Christians by such a tremendous majority, if their testimony as to the value of Christian principles in business success is so almost entirely one way, we are forced to take up as our concluding point, the vital question which I put to them: "*In your opinion, does the well-being of society depend in any great degree upon the existence, work, and endeavor of the Christian church.*"

Now I bid you attend to their answers. If there is a business or professional man who has never thought it worth while to openly support the church, I want you to listen; if there is a man who is a worker and a toiler, and has fallen into the miserable habit of thinking that the church is of no value to the masses of working people, I bid you listen; if there is a person who thinks the church is a jelly-fish sort of affair, I want you to listen; if there is a person who is profiting ten thousand times more than you

think by the very existence in your midst of the church, and yet are content to never come to it, to ignore it, or, perhaps, on the other side, to come to it frequently, get all you can out of it, and yet contribute nothing to its support, getting all and giving nothing, I want you to listen to what my correspondents have to say. Perhaps you will consider it a privilege after this to willingly support the church by some contribution every time you enter its doors. "Does the well-being of society depend in any great degree upon the existence, work, and endeavor of the Christian church?"

A well-known scientist says: "I do not see how society could hold together without the cementing power of the Christian church. I know that if any measures are to be concerted for the welfare of men in this life, Christians are the only ones who can be relied upon for help and support."

A United States Congressman says: "It undoubtedly does, because churches are organizations where the efforts of many may be combined and operated together."

One merchant says: "If the Christian churches were blotted out, the world would retrograde."

A prominent Hebrew gentleman writes: "Any church can and does aid materially if its work is performed in a conscientious manner. It is not so much a matter of faith or theory, as of practice."

"In a large degree," says a bank president; "take the church out and what would you have left? A man, not a Christian, said to me: 'I would not live in a town without a church.'"

A prominent capitalist says: "In my opinion, the welfare of society depends almost absolutely upon the church."

Another bank president, in a large city, says: "It is the power of the Christian church in the world that preserves society and the family."

One of your most prominent manufacturers writes: "I would not want to live in a country where there were no churches."

A half dozen prominent business men go on record as follows:

"Without the church, all would be moral confusion and chaos."

"Who would want to live for one year," says another, "where there was no Christian church? The school and church make society what it is."

Boasted morality would not exist long without the Christian church."

Another says: "I think there is no organization doing good, or trying to, except those that are actuated by the teachings of Christ."

"Society would go to wreck without the Christian church," says another.

"It would become fearfully demoralized," declares another.

Listen to the brief but telling responses which that question brought out:

"I certainly think it does." "Positively yes." "Unquestionably." "Yes, in the highest degree." "Yes, sir." "Yes, most surely." "Most decidedly." "Most emphatically yes."

A Unitarian, a man who edits a large daily journal in the East, says: "I would make affirmative answer, if equipped with a thousand tongues."

An honored judge says: "The church is for our benefit, and the world could not afford to part with it."

A prominent and wealthy manufacturer says: "I am very decided in my opinion that society is greatly in debt to the church"; and he adds the significant words, "the value of the

church to society is much underrated by its members, as well as by those who are not."

An honored capitalist writes: "Christ said, 'Ye are the salt of the earth.' In the face of that true, sublime, and,—as we are beginning to see,—prophetic declaration, I can only answer 'yes.' I can have no other opinion. All you have to do is to take a map of the world, or read a newspaper, or question your own experience. And it all depends solely upon how nearly they manifest the spirit of Christ."

Another leader of society writes: "The Christian church is the only safeguard of society."

One of the most prominent lumber-dealers in another city says: "The well-being of society must depend entirely on the Christian church, with Christ at its head. The world will become better, so far as Christ is manifest in the daily lives of His followers."

And now, men and brethren, members of a large jury that for so long has listened most patiently to me, I shall here rest my evidence. Upon the points of success and failure, environment, education, I have given you the mass

of testimony gathered from six hundred answers to pertinent questions. But at this conclusion, I have led you up to the mountain-top of the whole thing ; and that mountain-top is the pinnacle of religious principles as applied to business life, and their bearings upon success. The testimony that I have adduced in this fourth and final case would carry to a successful issue in any court of equity in the land. You have been a fair-minded jury, and I believe that you will give a verdict in behalf of righteousness.

There has been nothing more significant than the marvellous testimony given to-night concerning the worth to society and the bearing upon success of Christian principles and the Christian church. I do not believe that you will declare for me a forfeited case for lack of evidence. I believe that I have carried with me the conviction of every fair-minded one of you.

But you cannot shut your eyes to this matter at this point, saying merely, " It has all been very interesting " ; I cannot let you go with simply a mental endorsement of these things, no matter how sincere and hearty it may be.

If the things that you have heard from these

men are true, if Christian principles and the Christian life are what these men say they are to success, if such a tremendous majority of my correspondents and their parents are professing Christians, who of you can look for success, and despise Christian principles and the Christian church? If eighty-seven and a half per cent. of my correspondents, standing on the pinnacle of success, are Christian men, will it pay a young man to think that he can toss Christ out of the equation of his life, and yet dream of future power and influence?

Moreover, I will say to you, that if these things that we have heard are true, then the very best champion of the church should be the workingman; yes, the toiling millions, the men of brawn and muscle,—they should look to the church as their very best friend; for if the principles upon which the church is based are principles that lead in their tendency to success, if so great a proportion of our forty men started from homes of poverty and boyhoods of deprivation, and in company with Christ finally came to where they are now, that fact alone ought to show the workingman that the church is for him and not against him; for

him, I mean, in that through the portals of its pure principles, and the life of its Founder, lies the road to triumph. Workingmen ! I do not say that the church is faultlessly interpreting the Christ of God ; God's own hand has placed the treasure in earthen vessels ; but the ideal of the church is the attainment of brotherhood and sonship ; no man fails who attains these things, and if, in the attaining of them, there comes the element of earthly success, as with so many of my correspondents, then I say that it is better for you in every way, to cast in your lot with the Man from Nazareth. There should be no conflict between labor and the Capital of Heaven ; it is to your own best interests to "seek peace and ensue it."

If the things that you have heard from my correspondents are true, and the church is what they say it is to the welfare of society, then the State should hold the church in the profoundest deference and respect.

If the principles of pure religion are the things that fundamentally are preserving us from anarchy, maintaining our bulwarks of liberty, and preserving society to the point of its best average, then the State should do all

in its power to promote the best interests of the church; I say "the church"; and just now I speak in the broadest ecclesiastical sense. My thought rises higher than denomination, or even sect; there are pure and holy principles in the creeds of all; statesmanship must not overlook the fact that society is permeated by religion, and through religion is kept by the power of God unto civil salvation. I am no advocate of a union of Church and State; indeed, I so earnestly champion a separation of the two, in a political sense, that I view with alarm the first faint indication of any hint that way,—as, for example, the appropriation of public moneys for sectarian institutions.

But the point I make lies deeper. We want no financial civic aid; thank God we can get along without that; but we want our rulers and magistrates to remember that the conscience of a nation, of this nation, is a religious conscience; that millions of people have the citizenship of heaven as well as the citizenship of earth; and therefore, when it comes to the legislation and the enforcement of laws, we want the drama to be played with the heaven of God for a background. I hear about

certain caterings to the "Irish" vote, and the "German" vote; I hear about the fear of hurting the feelings of *this* class of men, and *that* class of men. But what I want to hear more about, is a catering to the vote that has back of it a Christian conscience, and tenderness of feelings that have within them the emotions of an expected Paradise.

If the things which we have heard are true, then the church, simply as a moral pillar of society, should be supported by every reputable person in the community. They should support it by their personal presence, no matter whether they can believe all its doctrinal teachings or not, and they should support it by their money, no matter whether they can say "amen" to all its creed or not. And why? Because it is a saviour of society; a green branch cast into a bitter pool; a bulwark against the encroachment of all kinds of civic evils; it is a splint bandage for broken morals, and quinine for systems filtered through with the malaria of crime. You have heard what my correspondents have said on this point. If religion makes the community livable, if an un-Christian man says that he would not dare

to live in a place where there was no church, if religion is what makes it possible for wives and daughters to enjoy their present liberties, and if it is a lack of religion that plants the saloon, and peoples your prisons and penitentiaries, and that makes your taxation to be what it is, then I say to you, even though you are not personally a Christian, or any kind of a professed believer, yet you ought to make a selection of some church that interests you, and knowing what its aims are, you ought to personally connect yourself with it as an organization, and systematically assist it with the contents of your pocket-book. Of all the things in the world, a church, no matter what be the flag it waves—a church should be the very last thing in the world to be crippled for lack of means, or hindered in its plans and aims for lack of money. If you only earn a dollar a week give some percentage of whatever you earn to some church where you are best pleased to attend.

If the things which we have heard are true, then every man should believe in the church and love it, and do so by first believing in Christ, who is its head and founder.

Christianity is perfect, though not a single

one of us who professes it are either perfect or living perfect lives. But our ideals are absolutely without flaw, because they are founded upon the life and teachings of Him who went about doing good. Our ideals are pure as heaven ; in their entirety, they are beyond our perfect and present grasp, but who wants any ideals that can be completely grasped ! If so, they would fail to allure us or lift us up.

But we serve a perfect Christ ; and we know that when this little day of life is over, and the shadows flee away, and the day-star, the bright day-star of Eternity dawns for us, and we take our first wondering look into the illimitable fields of Paradise, that we will see Jesus ; and then we shall be like Him, for we shall see Him as He is. We plead a perfect future, and confess to an imperfect pilgrimage toward it ; but the Christ, whose we are and whom we serve, has told us that His own perfection will be cast about us, like a garment, covering a multitude of sins ; and that garment is charity—the divine love that came and suffered here ; doing for us a sacrifice that we could not make.

We shall carry no eternal cross, for He

has carried it for us. Our brows will bleed with no eternal thorn-crown, for He has worn one for us. There are no eternal rods for the bended back of Memory, for He was beaten with many rods, and spit upon, that we might be saved. There is no eternal sepulchre for the penitent soul, for He was dead and buried for our sins in a rock-hewn tomb.

The whole world is resonant with the glad acclaim of a risen Christ. I would that some echo, faint, perhaps, but true, could sing a Christ melody into every manly heart. I see again the Drama of the Ages. Chanting angelic choirs in the night sky of Bethlehem; prostrate kings before the stall of the humble inn. This is the birth.

Quickly the scene shifts, and in a few years, I see Him in the Temple, discoursing with the doctors of the law.

Then in the progress of time, I see the brief ministry; but the ministry of what? Of a great heart, burning with love for humanity; of a sympathy that lent a ready ear to every sinful man or woman, that brought strong men in prostration at His feet, and lisping children in laughter to His arms.

" I see the wonderful care for the feelings of those who hated sin and yet knew not how to turn from it ; I see the miracle-worker attesting his Messiahship by wondrous things out of the law of Nature, and equally wondrous things out of the laws of God. I see the self-sacrifice, the hunger and thirst—the weary marches over desert roads—the loneliness of a misunderstood man—the hunger for sympathy ;—I see the tears flowing down His cheeks at the sorrowing woe of the bereaved—and, finally, I see Him caught by the hands of malice and envy, the victim of a mock trial and perjured testimony ; I see the outrage of a purple robe and a reed sceptre and a crown of thorns.

And at last I see Him, with the nails through His hands and feet, and the spear thrust in His side, and the awful thirst, and the jeers of those who sat and watched Him there, and oh, is it nothing to you as ye pass by ? For though they took Him down, and buried Him in a garden tomb, and in three days He rose and in time ascended to His Father and your Father, yet, for all that, and for the saving of your very soul, He still hangs there, God's precious victim, midway between earth and heaven, de-

spised and rejected of men, and environed by two thieves for death companions.

He was despised and rejected by men. Who were the men? Jews, Greeks, Romans,—any man who had heard His words and had seen His deeds; but rejection knows no centuries; and there are many to-day who are adding themselves to the company of those who reject the Saviour of men; if you had lived then, and thought then as you have been thinking, lo, these many years, you would have been among the number of those who said: “Crucify Him.” And you would have taken your path beneath the feet of that victim on Golgotha, and sneered as you passed by. For ye who do not believe, do crucify Him daily, and put Him to an open shame. “Come, now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.”

There have been the proceedings of a courtroom; but while the principles of Christianity have been up for trial, and you have heard the witnesses testify as to their worth, the Christ who gave them has been still hanging on His

cross, lying in His tomb, and rising from His death, for you. In the one case, we have the testimony of forty men. In the other, we have the testimony of a great multitude whom no man can number, of all kindreds, and nations, and tongues, and peoples. The martyrs sing of Him at the stake, and the confessors tell of Him in the arena. Eighteen centuries speak of glad companionship in life, and the sustaining wonders of the dying hour. The great feast is spread. I beg of you and implore you to come in now to the marriage of the Lamb ; to share with Him your Time, that you may live with Him your Eternity. But perhaps you say, " Not now ; I will wait until I am old." Let me show you to what you wait : across the sun, the moon, the stars, will come a gradual gloom, as there came to them at the Master's death. Into the life there comes a rain, and after the rain, not the blue heaven, but the returning cloud. The hand reaches out and gropes its way, and trembles. The mind looks out upon the busy life, but sees not clearly or well, for there is a darkened glass in the window and behind it there is a curtain, nearly closed.

The man calls upon his soul and all that is within him, for melody, for song. Once, an opening bud in spring made his whole heart fill with harmony ; but now, he calls upon the handmaids of Music, but they will not come.

Sorrowfully he picks his way, and the trembling hand takes quick affright and rises with impotent defense because of fear that is in the way. His hair is white like the tree which blossoms snow. And shall this old man stumble and falter his way up to the Great Captain and say : " Lord, now for the first time put on me the whole armor of God " ? No, it is too late for that. There is no use for it. The best God can do for him is to hold him gently, tenderly, in a loving arm, and stroke his aching brow while the silver cord is loosed for him and the golden bowl is broken.

But I plead with you young men because ye are strong. Blue follows your rain ; there is no trembling to the keepers of your house ; no curtained, darkened window. Give this light, this strength, this vision, this tightly knotted cord of silver, yes, the golden bowl of those hearts of yours that contain so much that is

manly and courageous and beautiful,—give these things to the service of the Christ of Eden, of Calvary, of Paradise. Creation, Crucifixion, and Redemption demand the first-fruits of your lives.

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